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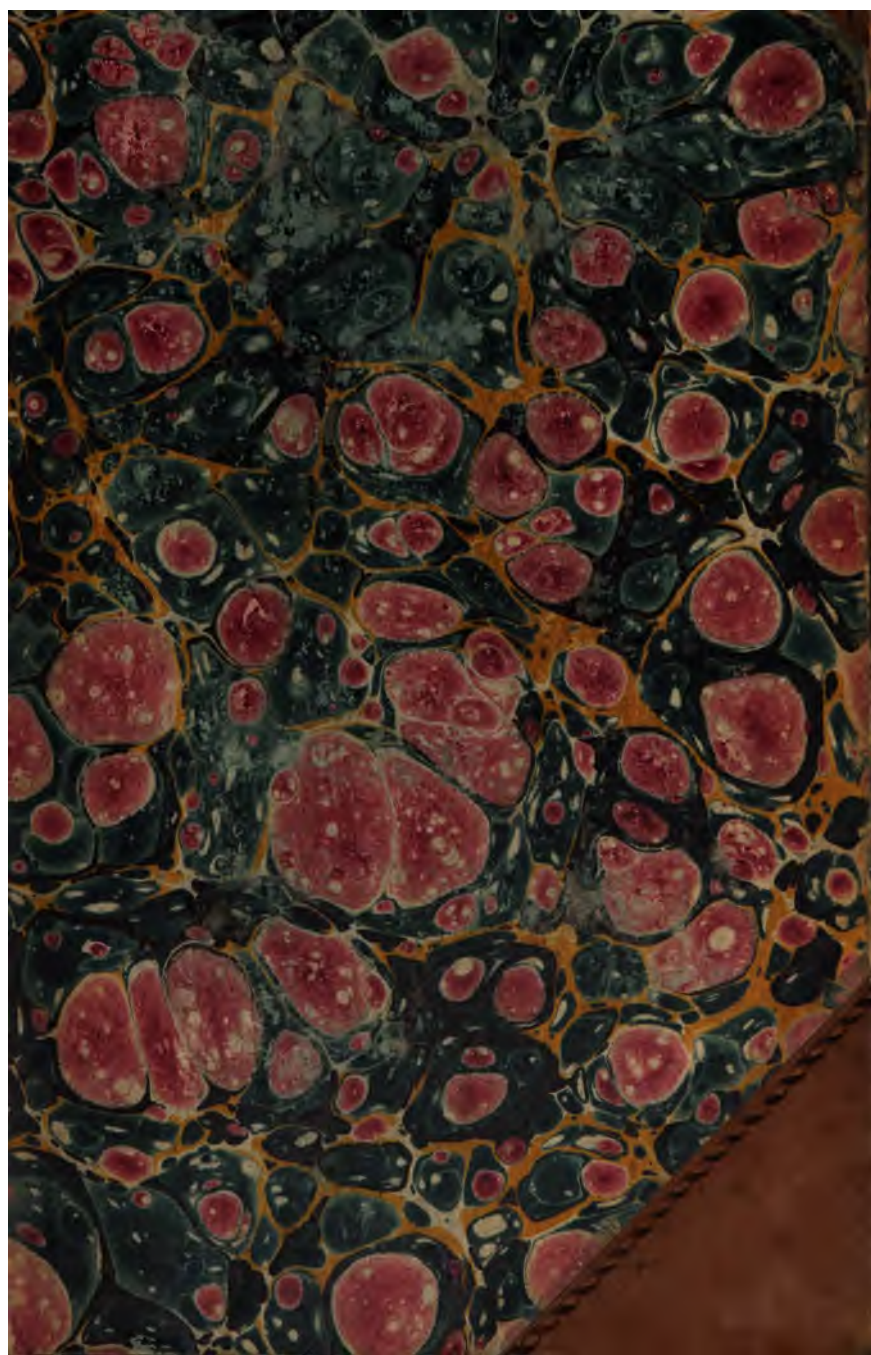
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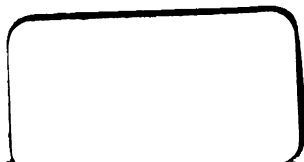
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to  
**CHARLES TENNYSON, Esq., M. P.,**  
**M. A., F. R. S., F. A. S., &c. &c.**  
PROVINCIAL  
**GRAND MASTER OF FREE AND ACCEPTED MASONS**  
FOR THE COUNTY OF LINCOLN.

---

SIR,

Whilst I was assiduously engaged in arranging these Papers for the Press, I received the gratifying intelligence that the friend and supporter of all my literary labours had been elevated, by His Royal Highness the Duke of Sussex, to the superintendence of this Masonic District, in the capacity of its Provincial Grand Master. It required no deliberation to determine at whose feet these Lectures should be placed; for duty and inclination alike concur in the propriety of inscribing them to you, as the ostensible guardian of Masonry within the Province, and the legitimate patron of all its collateral pursuits.

To your energies, Sir, I confidently look for the spread of Masonry in this extensive County. From your enlightened understanding and vigorous superintendence I anticipate measures that will secure to the man of letters a profitable employment for his time in the tyled recesses of the Lodge; for it may be fairly presumed that if his mind be not deeply interested in the investigations, he will soon bid adieu to Freemasonry.

Experience is a species of wisdom that is seldom erroneous; and it amply confirms the opinion that a masonic Lodge is founded upon an insecure basis if it rejects from its illustrations the philosophy, and contents itself with the technicalities of the Science; like one possessing the keys of a rich casket of splendid jewels, which he does not possess the curiosity or the promptitude to open, that their rarity or value may be correctly estimated.

It is well known that in our Lectures, much scope is afforded for amplification both in science and morals; it cannot then be a futile expectation, while knowledge is making such a rapid progress in the present age of free inquiry, that, by the judicious rule and masterly elucidations of our legitimate governors, our lodges will maintain their proper character of schools of virtue and dispensers of the liberal arts.

Imbued with these sentiments, it affords me no inconsiderable degree of pleasure to associate your name with these Lectures, assured as I am that it will recommend them to the notice of the fraternity.

I have the honour to be,

Sir,

Your obliged

And most obedient Servant,

And Brother,

GEO. OLIVER.

Grimsby, Mar. 1, 1829.

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## PREFACE.

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excellent Preston says, with much justice, " Many are led by the vague supposition, that our mysteries are ly nominal; that the practices established amongst us are ous; and that our ceremonies may be adopted or waived easure. On this false basis we find too many of the ren hurrying through all the degrees of the Order, with- dverting to the propriety of one step they pursue, or using a single qualification to entitle them to advance-

Passing through the usual formalities, they consider selves authorised to rank as masters of the art, solicit and offices, and even assume the government of the lodge, 7 unacquainted with the rules of the institution that they l to support, and the nature of the trust which they are to perform. The consequence is obvious; anarchy and on ensue, and the substance is lost in the shadow:— men, who are eminent for ability, rank, and fortune, tly view the honours of Masonry with indifference; hen their patronage is solicited, either accept offices uctance, or reject them with disdain.

sonry has long laboured under these disadvantages, ry zealous friend of the Order must earnestly wish for tion of the abuse. Of late years, it must be acknow- our assemblies have been in general better regulated; 1 the good effects are sufficiently displayed, in the

judicious selection of our members, and the proper observance of our general regulations.

“ Were the Brethern who preside at our meetings to be properly instructed previous to their appointment, and duly apprised of the offices they are chosen to support, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honours were not undeservedly conferred; the ancient consequence of the Order would be restored, and the reputation of the Society preserved. Till genuine merit shall distinguish our claim to the honours of Masonry, and regularity of deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with our professions.”\*

In coincidence with these sentiments, I am decidedly of opinion that much general knowledge is necessary to expand the mind, and familiarise it with masonic discussions and illustrations, before a brother can be pronounced competent to undertake the arduous duty of governing a Lodge. A Master of the work ought to have nothing to learn. He should be fully qualified, not only to instruct the younger brethren, but to resolve the doubts of those who are more advanced in masonic knowledge; to reconcile apparent contradictions; to settle chronologies, and to elucidate obscure facts or mystic legends; as well as to answer the objections and to render pointless the ridicule of our uninitiated adversaries.

---

\* Illustr. p. 11. Edit. xiii.

impressed with these ideas at a very early period of my  
onic career, it soon occurred to me that some aid was  
ting to convey a species of information on the subject of  
antiquities which was not generally attainable in the com-  
routine of our Lodge pursuits; and that desideratum I  
tained the ambition of attempting to supply. How far I  
succeeded must be submitted to the fiat of the literary  
ntelligent portion of our community. The series is before  
, and to their decision I implicitly bow.

e comprehensive nature of the enquiries embraced in the  
st Volume has not been without its difficulties. The ar-  
nent is in a great measure new, and proportionably  
se, and therefore I have advanced with much caution  
ve not ventured to introduce any single fact without its  
paying authority. Hence any person who may be  
us of following in the same track, will be comparatively  
om the intricacies with which I have been surrounded;  
ay refer without difficulty to the original sources from  
I have drawn my information.

to be hoped that this work will display the beauty of  
anity with some degree of effect, by portraying the  
nt superstitions and revolting customs which were in-  
d amongst all nations during the prevalence of idolatry,  
absence of LIGHT from the mind; for during the entire  
rom the Dispersion to the Advent of Christ; the whole  
with a very inconsiderable exception, sat in DARKNESS  
E SHADOW OF DEATH, and were enveloped in a veil  
on so impervious that all the exertions of their wisest  
ers were ineffectual to obtain the least glimmering of

Light, until it burst upon the world with effulgent glory in the person of our blessed Redeemer.

It will be seen by those who have perused the Prospectus, that I have altered my original plan, and have substituted LECTURES for CHAPTERS, that the arrangement may correspond with the former Volume. Some of them are necessarily short; but this will be amply compensated for by the extent and variety of the Notes with which each Lecture is accompanied. By this means I have been enabled to embody a considerable portion of interesting matter, without swelling out the volume to an unwieldy and inconvenient size; and I flatter myself that the general reader will meet with a fund of entertaining information which will materially assist him in any researches he may be inclined to make, either into the antiquity of Masonry, or the parallel institutions of the heathen world.

As the Lectures are numerous and the Subjects scientifically arranged, I have introduced an analytical Table of Contents in preference to an Index, as I think it will afford a more comprehensive view of each particular division, and give an equal facility of reference to the ceremonial, doctrinal, or symbolical portions of the respective Systems which have fallen under our notice.

## TESTIMONIES

(In favour of the former Volume on

### SIGNS AND SYMBOLS.

---

*From the Gentleman's Magazine, April, 1828, p. 323.*

The Lecture on the Cherubim is a happy specimen of successful industry and persevering research; and, placing every one out of the question, merits the attention of every man who feels the power of religion in his soul."

We think the book is well written, and merits a place in every gentleman's library, whether he be a *brother* or not."

On the whole, though in some points we differ from the original author, we have yet been highly gratified by the result of his book; and wait anxiously for the promised appearance of the Second Volume, in which we hope to see some more objectionable doctrines fully handled; as we cannot but find it desirable to be completely satisfied that Masonry is founded on the strong and imperishable basis of religious

---

*John Crossley, Esq. P. G. M. for the Eastern Division of Lancashire.*

our Lectures on Freemasonry promise fair to be of great utility to Masonry in general, and to the Members in particular."



*Bro. J. Wilson, Esq. Arundel, Pa. P. G. S. W. for Sussex.*

“ I have perused the whole of your Masonic Publications with attention, and I may add with infinite delight: they are, according to my humble judgment, decidedly the best Works on our beautiful Order that I have yet read or seen.—I therefore regard them as a Treasure.”

---

*Bro. T. Preston, Esq. Manchester, P. G. Sec. E, Lancashire.*

“ It is very pleasing to say, that I have heard your Books frequently spoken of among masons, and the ‘ popular world,’ in terms the most gratifying; for my own part, I consider these publications to have done much good in the craft, and hope your labours for the cause of Masonry, and the benefit of the Christian world, will not end here.”

---

*Bro. James Cornish, Falmouth.*

“ I beg leave to express my acknowledgements for the curious and interesting information your research into Masonic Mysteries has given to the world.”

---

*Rev. Gilmour Robinson, P. G. Chap. Kirkham, Lancashire.*

“ I have it in command from the Lodge in general, to express to you their Thanks for the valuable zeal and talent which you have displayed in your last, as well as previous works, in the cause of pure and genuine Masonry. You have been the means of enlightening many persons (ignorant of the design of Masonry,) in my own immediate neighbourhood, and of persuading them that ‘ Men may disgrace Masonry, but that Masonry can never disgrace them’.”

---

*Bro. James Dobie, Esq. Beith, Scotland.*

"It is decidedly the best Masonic production I have at with."

---

*Bro. Jesse Lee,\* Tunnel Lock, Manchester.*

"Your Lectures have been read with great pleasure and satisfaction by many of our brethren in Manchester, who throw upon them every encomium they so deservedly command. Much good has, I believe, been already done by their promulgation, and more I anticipate will arise as they become more extensively read, and for which you are highly worthy to receive the thanks of all the Fraternity."

---

*Bro. C. H. Watling, Esq. Jesus College, Oxford.*

"We wish that you may largely reap the fruits of your exertions and praiseworthy efforts."

---

*Bro. William Tiffen, Hythe, Kent.*

"I have derived so great pleasure from the perusal of your various publications on Free-Masonry, that I cannot refrain from expressing you my best thanks, as a member of that body, for the laborious research you have manifested therein, and the satisfactory conclusions you have enabled studious brethren to arrive at."

---

"I beg to thank this gentleman for the medallion which he was so good as to forward to me after the publication of my former Volume. I reserve it as an honourable testimony of his esteem."

*From Bro. T. Pearson, Secretary of the Royal Brunswick Lodge, 556, Sheffield.*

“ At a general Meeting of the Brethren of this Lodge, it was proposed by Brother William Padley, seconded by Brother Styrling, and resolved unanimously, that a Vote of our most sincere and grateful Thanks be presented to Brother the Rev. G. Oliver, in testimony of the high opinion we entertain of his talent as manifested in his Works on Freemasonry;—for the instruction which we have individually derived from their perusal;—and for the further extension of the valuable Science of Freemasonry, which we anticipate will be the happy result of his arduous and unremitting exertions in so good a cause.”

---

*Bro. John Williams, Esq. Liverpool. P. G. S. W. Western Division, Lancashire.*

“ Although I differ much from many of your views and sentiments contained in the ‘ Antiquities of Masonry,’ which I think you have strained, (pardon the freedom of the expression, it is honestly meant,) to make Masonry appear as connected with Christianity—when I think the history of our Order proves the contrary—yet I confess you have made ample amends in your last work, the ‘ Signs and Symbols,’ which I have no hesitation in asserting is decidedly the best Masonic work ever published in this country, and exhibits more learning and research than have usually been bestowed on works purporting to illustrate our order.”

*Bro. W. Hartley, Sec. Lime Rock Lodge, 747, Clithero.*

“Your Lectures have been read in the Lodge here, and received with the utmost pleasure and satisfaction;—and, it is devoutly to be wished that the circulation of them may be rapid and extensive.”

---

*Bro. Samuel Johnson, Esq. Belmont, Shrewsbury.*

“Permit me to avail myself of the present opportunity to express to you the pleasure and information the Members of the Salopian Lodge have derived by the perusal of the Lectures; and their earnest hope, that the work may have the desirable tendency to prove to the world that Freemasonry has religion for its basis, and morality inculcated by enforcing the practice of the sublime and social virtues.”

---

*Bro. N. Highmore, Esq. Sherborne, Dorsetshire.*

“Is it still your intention to publish the continuation of the Masonic History, from your ‘Antiquities’ down to the present time? If your materials are sufficiently arranged to enable you to circulate a Prospectus when you distribute your forthcoming publication, you could then ascertain, at a very trifling additional expence, what the probable sale would be, and whether it would be likely to repay you for your very laborious, though praise-worthy exertions in the cause: and, if you resolve on publishing, you would at least know the number of copies that could be immediately disposed of, so as to determine on the additional quantity, (if any) you might chuse to have printed for sale.—I should think, and for the

honour of Masonry really hope, that it would fully answer your expectations; as a good connected History of our ancient and honourable Institution could not fail to prove an invaluable acquisition to the fraternity at large.—For myself, I can only add, how truly gratified I should feel in possessing the entire work,—and would most willingly become a Subscriber for that purpose.”\*

---

*Bro. John Eyre, Esq. Marlborough, P. G. S. W. Wiltshire.*

“Your former excellent Works I have read with so much pleasure and satisfaction to myself, and the Lodge under

---

\* I have received many enquiries about the two additional Grand Periods of Masonry to complete my former Volume of Antiquities, ending with the advent of Jesus Christ. I beg to answer here that these two Periods have been long ready for the Press, but of themselves would scarcely be sufficient to form a Volume. I have also been requested by many Brethren to publish an uniform Edition of my Masonic Sermons; and by others to edit a Volume of original Masonic Poetry. I am apprehensive however that none of these designs would of itself offer a circulation sufficiently extensive to tempt me into the measure; but perhaps the union of them all might be generally desirable to the brethren, and at the same time remunerate the publisher. I therefore propose, if it meet the wishes of the fraternity, to compile a concluding Volume of the same size and price as the present, which shall contain, 1. The two Grand Periods of Freemasonry, from the Dedication of King Solomon's Temple to the Birth of Christ; 2. A complete Edition of Masonic Sermons, illustrated by Notes and References; and 3. Original Poetry on the subject of Masonry; for the latter department of which I now invite contributions. And I think it further necessary to state, that I shall issue no *Proposals* for the publication of this Volume, but shall print it without Subscribers if I find a competent number of brethren of opinion that such a Work would be acceptable to the Craft.

me have derived such a source of gratification, as well as information, on the subject of our excellent Institution from them, that I beg you will be pleased to add my name as a subscriber to your new publication."

---

*Bro. William Madox, Esq. P. S. W. Grand Steward's Lodge,  
London.*

"Those friends with whom I have conversed on your former Work, the Lectures, have expressed themselves well pleased with its execution, and with the research manifested in its pages, and we confidently expect equal gratification in that which you have announced."

---

*Bro. C. Maddison, Esq. Pa. P. G. S. W. Bath.*

"I received with great pleasure your Prospectus for a Work, which, like all your former publications, cannot fail to be highly valuable to the craft—instructive to all, and peculiarly interesting to those who search deeply into the *spirit* of our beautiful institution."

---

*Bro. Samuel Noble, P. M. Charlton, Kent.*

"I return you my sincere thanks for the opportunity you have afforded us to become more intimately acquainted with the ancient mysteries of our Order; being assured from a perusal of your Prospectus, that it will confer on the fraternity an additional obligation, and tend to restore Masonry to its original purity, silence the scoffer at its mysteries, and render the good Mason more devoted to its interests."

*Bro. Robert Hudson, P. M. St. John's Lodge, 151, Rathfriland, Ireland.*

"Your Lectures have been hailed by the fraternity here, with every demonstration of joy, as one of the most useful publications on the subject they have ever seen, and one much called for at present, for there is no place in which Freemasonry is more misrepresented than in this country. Your book has been put into the hands of respectable and intelligent persons, not freemasons, who have admitted that your Lectures have given them an idea of the Order they never conceived before."

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# History of Initiation.

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## THE FIRST COURSE.

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### LECTURE I.

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#### GENERAL INTRODUCTION.

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INITIATION may be traced to a period of the most remote antiquity. In the infancy of the world the ceremonies would be few and unostentatious, and consist perhaps, like that of admission into christianity, of a simple lustration, conferred alike on all, in the hope that all would practise the social duties of benevolence and good will to man, and unsophisticated devotion to God.\* It was after the stream of iniquity had inundated the world, and bad men had converted a sacred institution into ridicule from its simplicity† and easiness of access,

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\* This was doubtless primitive Masonry;—in reality nothing more than the practice of those simple moral precepts which were enjoined by a religion, pure as it came from the hand of God, and unadulterated by foreign innovations.

† Warburton says, that it was an universal opinion that *the heathen Mysteries were instituted pure*; (Div. Leg. vol. i. p. 172.) referring doubtless to the primitive Science here described.

that some discrimination became necessary, and the rites assumed a higher and more imposing form. The distinguished few who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution which afforded the high advantage of a select society, and kept at an unapproachable distance, the profane scoffer, from whose presence their pure devotions and social converse would be polluted by impiety, or interrupted by contumelious language or unholy mirth. To prevent such intrusion therefore, the rites of initiation would become progressively more complicated, and some distinctive *tokens* would be adopted as infallible tests to separate the pious worshipper from the licentious worldling; and enable the former to detect with unerring certainty the truth or falsehood of any pretensions to a fraternity with the faithful followers of the true God.\*

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\* The divine Enoch gave to these rites a decisive character, and added to the practice of divine worship the study and application of human science. "Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus, and that he taught the sons of men the art of building cities, and enacted some admirable laws. In his days 180 cities were built; of these, that which was the least, was Edessa. He discovered the knowledge of the Zodiac and the course of the Planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the Sun at each of the Zodiacal Signs, &c. &c." (Bar Hebræus, cited by Wait. Orient. Ant. p. 182.) It will be observed that in the latter part of the above quotation, Enoch is converted into an idolater; but the author evidently blends into one, the characters of Enoch and Enos.

Their ordinary employment was in the noble improvements of human nature,\* literature, and true religion, the knowledge or contemplation of God and his wisdom in making, ordering, and governing the world; together with the study of the motions of the heavenly bodies, and the sciences of astronomy and geometry therein employed; which are the noblest studies, and suppose or involve some skill in Letters, first used in writing and in numbering.† The study of Astronomy was indeed a favourite pursuit with the pious race‡ who flourished before the deluge, and from its sublimity would doubtless be one of the Sciences inculcated on the initiated. Whether it led to the practice of the Sabeian superstition is matter of conjecture;§ but

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\* According to the Bechinath Happerushim, the doctrine of the Patriarchs before the flood consisted of traditions of the Creation, Paradise, the Seventh day, the Fall of Man, Cain's fratricide, &c. to which, after the flood were added the Seven precepts of Noah. Vid. Wait. ut supra. Pref. p. viii; and the Antiquities of Freemasonry, by the Author of this Work. p. 132.

† Cumb. Sanch. p. 226.

‡ This was the race which the Freemasons of the present day regard as their most early predecessors in the practice of rites, to which accident gave the name of Masonry. vid. Ant. of Masonry. p. 17.

§ Bishop Cumberland says, "the chief suggestion which Moses has given us concerning the beginning of idolatry before the flood is in Gen. iv. 26. the words being translated as in the margin of our bibles, *then, while Enos lived, men began to call THEMSELVES by the name of the Lord; i. e. to be deified.*" (Cumb. Sanch. p. 304.) Maimonides however was decidedly of opinion that the antediluvians were addicted to the solar and sidereal worship. These are his words: In the days of Enos the son of Seth, men fell into grievous errors, and even Enos himself partook of their infatuation. Their language was, that since God had placed on high the heavenly bodies, and used them as his ministers, it was evidently his will, that they should receive from man the same veneration as the servants of a great prince justly claim from the subject multitude. Impressed with

we have no reason to believe that it produced any surreptitious rites bearing a characteristic similar to the polluted Mysteries of the postdiluvians.\* Such was Initiation in these primeval ages, and thus it passed through the hands of the antediluvian patriarchs unalloyed by any innovations which might tend to vitiate its benefits, or circumscribe its blessings.

But after the flood the altar of Darkness† was

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this notion, they began to build temples to the stars, to sacrifice to them and to worship them, in the vain expectation that they should thus please the Creator of all things. At first indeed they did not suppose the stars to be the only deities, but adored in conjunction with them, the Lord God Omnipotent. In process of time however, that great and venerable Name was totally forgotten, and the whole human race retained no other religion than the idolatrous worship of the host of heaven." (Maim. de Idol. apud Fab. Mys. Cab. vol. i. p. 10.) The patriarch Noah however should have been excepted from this general charge of idolatry, for we know from an authority higher than that of Maimonides, that Noah was a just man and walked with God. (Gen. vi. 9.)

\* The early attachment to this science thus displayed, produced some very curious fables in subsequent ages. Thus Atlas is represented as supporting the heavens on his shoulders; a fiction arising entirely out of his reputed knowledge of astronomy, for Atlas was but a personification of Enoch, who is said to have invented or greatly improved this sublime science. Heraclitus (de incred. c. 4.) tells us that Atlas was the first eminent astronomer of the antediluvian world, and Eupolemus in Eusebius (Præp. Evan. l. ix. c. 17.) ascribes the invention of astronomy to Enoch, which is no inconsiderable proof of their identity.

† It may be observed here, that in all the idolatrous systems, *Darkness* was honoured with peculiar marks of veneration, by reason of its superior antiquity; and was identified with the Great Mother, (for Venus and Night were the same individual deity, Orph. Hymn. 2.) who, representing equally the earth and the ark of Noah, remained enveloped in the blackest shades of darkness, both before the creation, and during the prevalence of the diluvian waters. (Vid. Signs and Symbols, by the Author of this Work. l. vi. p. 104.) And this awful goddess was no other than the Isis, or Ceres, or Rhea, or Ceridwen of the Mysteries. (Signs and Symb. pref. xiv.)

arrayed against the altar of Light; the patriarchal ordinances were perverted; the rites of Buddha were engrafted on the pure ceremonies of the masonic ritual, and the plains of Shinar resounded with the frantic yellings of the rebellious Cuthites.\* By subsequent corruptions, the arkite rites thus boldly introduced,† at length assumed the more complex form of Brahmenism,† and were at length

\* Faber contends that idolatry commenced at Babel, from that passage in which "the prophet of the Apocalypse styles Babylon or Babel, the mother of harlots and abominations of the earth; (Rev. xvii. 5.) by which is meant, in the figurative language of scripture, that all the abominations of apostate idolatry originated from that city as from a common parent." (Pag. Idol. vol. i. p. 77.)

† Signs and Symbols. p. 81.

‡ The mysterious systems of polytheism branched off into two great sects, which have been distinguished by mythologists, under the names of Buddhism and Brahmenism, each possessing its own peculiarities which marked a distinctive character; separating their professors from each other by conflicting ordinances, and often producing inextinguishable hatred and sanguinary hostility. The mixed tribes who emigrated from Shinar under the direction of a Cuthite priesthood and nobility adopted the latter system, while the unmixed tribes adhered to the former. (Fab. Pag. Idol. vol. ii. p. 361.) The Indians, the Greeks, (except Pythagoras, who practised a modification of Buddhism,) and the Britons were Brahmenists, while the Chinese, the Japanese, the Persians, and the Saxons were Buddhists. In all the *general* principles of idolatry they were substantially the same; but the latter was a more warlike system, and its followers partook of the martial spirit of its founders, the ancient Saccæ. The distinctions between these two sects were arbitrary. The Buddhists were Magians, the Brahmenists were Sabians; and, how abhorrent soever it may appear from the mild and bloodless character of the primitive Buddha, the former maintained their superiority by the sword, the latter were peaceable and addicted to the arts of civil and social life; they also professed to pay their devotions to one supreme God, while the Buddhists held the fgment of two independent principles of Good and Evil, who were deemed to be perpetually at variance with each other. In some nations the two systems became, in

solemnized with such splendour of ceremonial pomp and imposing magnificence of decoration, that they excited universal notice, and their peculiar symbols were introduced into the celestial sphere.\* The apostacy was attractive, and the spurious initiations succeeded almost perfectly in extinguishing the unpresuming blaze of truth, which is now denominated Masonry, supported only by the unpopular recommendations of silent devotion to God and unoffending simplicity to man; accompanied by a life which shrunk from the ostentatious expressions of public applause, without any distinctions in this world, but such as emanate from piety and virtue. At the dispersion, the impious architects of Babel travelled into distant countries, each tribe under its ostensible leader, bearing the sacred Ark of the favourite deity, under whose protection they penetrated into unknown climes without dread or dismay.† The surreptitious initiations of idolatrous observance swept through the world with the force and vigour of a mighty whirlwind, involving nation after nation in their gigantic focus, until they literally covered the earth as the waters cover the sea.‡ They sprang

subsequent ages, so intimately blended, that the minute distinctions of each were swallowed up in the broad outline of the general scheme. Of these, the Indians and the Britons may be marked out as the chief.

\* Fab. Mys. Cab. vol. i. p. 203.

† It is evident from Josephus, (*Ant. Jud.* l. i. c. 4.) that a regular idolatrous priesthood was established prior to that dispersion; for he says, citing from Hestizæus, "*the priests of Jupiter the conqueror, surviving the general destruction, having preserved the holy vessels and ornaments, repaired with them to Babylon.*"

‡ Zosim. l. iv. apud Warb. Div. Leg.

up in the East like some insignificant plant, but grew and enlarged with such prodigious rapidity and strength, that soon their vigorous branches spread from east to west, from north to south. The continent of Asia was pervaded in every part of its vast and spacious surface; the shores of Africa basked under their shade, and disseminated their abominations;\* they imparted activity to the adventurous designs of the Phenician merchants, and gave distinction to the Greek and Roman name; the distant isles of Britain and Hibernia; the cold and inhospitable regions of Scandinavia and Iceland alike yielded subserviency to their imperious sway; and even the distant and unknown colonies which peopled the woods and forests of the new world, felt and acknowledged their utility in enslaving and reducing to abject submission the savage nature of their fierce inhabitants.†

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\* I may be allowed to observe, as a reason why, in the following illustrations, I have not devoted any formal section to the Mysteries of Egypt, that those of Ceres and Bacchus were borrowed from that country, (Warb. Div. Leg. vol. i. p. 177.) and were so exactly similar in all their ceremonies, that their introduction would have been an instance of tautological repetition exceedingly tedious, if not disgusting. I have been particularly copious in my illustration of the Greek Mysteries, and the few peculiarities by which Egypt was distinguished will find a place in the following pages.

† The Mysteries, after they were once instituted, which probably took place on the plains of Shinar before the dispersion of mankind, spread over the world with a rapidity which is truly astonishing. They were introduced into India by Brahma, into China and Japan by Buddha, into Egypt by Thoth the son of Mizraim, (Ant. Mas. p. 148.) into Persia by Zeradusht, (Pococke. Spec. Hist. Arab. p. 147.) into Greece by Melampus, (Herod. l. ii. c. 4.) or Cadmus, (Epiphan. adv. Hær. l. i.) into Bœotia by Prometheus and his son, (Etnæus. Pausan. Bœot. p. 300.) into Crete by



The universal Deluge would produce a tremendous effect on the minds of the survivors, and as a knowledge of this terrible event was propagated amongst their posterity, it would naturally be accompanied by a veneration for the piety, and afterwards for the person of the favoured few who were preserved from destruction by the visible interference of the divinity. This veneration increasing with the march of time, and with the increasing oblivion of the peculiar manner in which their salvation was accomplished, at length assumed the form of an idolatrous worship, and Nimrod, the first open apostate, instituted a series of divine honours to Noah and his triple offspring, who were identified with the Sabian worship, and gave the original impulse to the helio-arkite superstition. Hence the Sun and Noah were worshipped in conjunction with the Moon and the Ark,\* which latter subsequently represented the

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Minos, into Samothrace by Eumolpus or Dardanus, (Bp. Marsh. Horæ Pelasg. p. 9.) into Messenè by Caucon, (Pausan. Messen. p. 281.) into Thebes by Methapus, into Athens by Erectheus, into Etruria by Philostratus, (Apoll. Bibl. l. iii. c. 5.) into the city of Arene by Lycus, into Thrace by Orpheus, into Italy by the Pelasgi, (Bp. Marsh. Hor. Pelasg. p. 9.) into Cyprus by Cinyras, into Gaul and Britain by Gomer or his immediate descendants, into Scandinavia by Sigge or Odin, into Mexico by Vitzliputzli, (Purch. Pilgr. b. viii. c. 10.) and into Peru by Manco Capac and his wife. (Garcilasso. b. i. c. 15.) Hence it will follow by a clear induction that all the Mysteries throughout the world were the same in substance, being derived from one source, and celebrated in honour of the same deities, though acknowledged under different appellations.

\* Mr. Faber conceives that "the ancient mythologists considered the whole frame of the heavens in the light of an enormous ship. In it they placed the Sun as the fountain of light and heat; and assigned to him as the acknowledged representative of the great father, the office of pilot." (Pag. Idol. vol. i. p. 36.)

female principle, and was acknowledged in different nations under the various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwen, Frea, &c. while the former, or male principle, assumed the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, &c. which by degrees introduced the abominations of the phallic worship; while Vesta represented the Ark itself, Minerva the divine wisdom and justice which produced the deluge and preserved the Ark upon its waters, Iris was the rainbow, and Juno the arkite dove. On these rude beginnings the whole complicated *machinery* of the Mysteries was formed, which completely banished from the political horizon of idolatry the true knowledge of God, and of a superintending providence. Each of these deities had legitimate and appropriate symbols, which ultimately became substituted for the antitype, and introduced amongst mankind the worship of animals, and the inanimate objects of the creation.

Added to this, the doctrine of the influences of the heavenly bodies over the affairs of men was assiduously inculcated, and as the supernal deities were consecrated into the principal stars, their priests were supposed to be invested with a power of directing those influences at pleasure; and the high rewards of a residence with them in the same happy mansions was held out to all the virtuous *who embraced their opinions*; which may afford an additional reason why the system extended itself so

generally over the face of the earth; for the priests, thus potent and despotic, would not fail to consign to universal execration and contempt in the present world, and eternal torment in the next, the reputed impious contemner of their rites, while rewards and honours would be accumulated on those who distinguished themselves in the defence of their apostacy from the simplicity of primitive worship.\*

And the triumph of this diabolical system was complete by the invention of the Metempsychosis, in which they were taught to believe that the unhappy soul of the wicked despiser of the Mysteries was doomed to a transmigration of three thousand years duration. This doctrine was a fearful engine in the hand of a politic priesthood to enslave the mind through the influence of imaginary fears. What could be more terrible than the contemplation of a punishment which degraded the human soul beneath its natural superiority of character, and consigned it to a long succession of transmigrations through the polluted bodies of ravenous beasts, or loathsome reptiles?† And who would be bold

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\* Maurice asserts from Porphyry in Eusebius, that in the most early times, "the whole Thebais united in acknowledging a supreme, presiding Spirit, whom they called Cneph, upon which account they were excused from paying the public taxes, levied to defray the expences of maintaining the sacred animals adored in the cities of Egypt." (Ind. Ant. vol. iv. p. 672.) Cneph was a serpent-deity, and was affirmed to be the Creator of the world. (Euseb. præp. Evan. l. iii. c. 11.)

† Thus in the ordinances of Menu it is decreed, that, "a man who designedly takes away the property of another, or eats any holy cake not first presented to the deity at a solemn rite," in defiance, I suppose, or contempt of the holy ordinance, "shall inevitably sink to the condition of

enough to reject or condemn a system which bore the ensigns of such a dreadful retribution?

Meanwhile the true Light of Masonry glimmered in the socket;—feebly and more feebly were its beams emitted as the overpowering domination of its earth-born\* adversary made all nations and

a brute." (Sir W. Jones. Works. vol. iii. p. 453.) "The slayer of a Brahmin must enter, according to the circumstances of his crime, the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandala, or a pucassa." (Ibid. p. 451.) *He who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, of snakes and chameleons, of crocodiles and other aquatic monsters, or of mischievous, blood-sucking demons.*" (Ibid. p. 451.) In the Bhagvat Geeta this degrading species of punishment is still more pointedly denounced on the despisers of the sacred Mysteries. "Because of their folly," says the god Crishna, "*they adopt false doctrine and continue to live the life of impurity, therefore I cast down upon the earth those furious abject wretches, those evil beings who thus despise me, into the wombs of evil spirits and unclean beasts. Being doomed to the wombs of Assoors (dæmons) from birth to birth, at length, not finding me, they go into the most infernal regions.*" (p. 116, 117.)

\* I have denominated the surreptitious initiations *earth-born* in contradistinction to the purity of Freemasonry, which was certainly derived from above. And to those who contend that Masonry is nothing more than a miserable relic of the idolatrous mysteries, (vid. Fab. Pag. Idol. vol. iii. p. 190.) I would reply in the emphatic words of an inspired Apostle; "*Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh. The wisdom that is from above is first pure then peaceable, full of mercy and good fruits.*" (James iii. 11, 12, 17.) I wish to be distinct and intelligible on this point, as some misapprehensions, probably wilful, are afloat respecting the immediate object of my former volume of Signs and Symbols, and I have been told that the arguments there used, afford an indirect sanction to the opinion that Masonry is derived from the Mysteries. In answer to this charge, if it require one, I only need refer to pages 4, 5, 6, 217, of that volume; and to declare explicitly my firm opinion, founded on intense study and abstruse research, that the Science which we now denominate Speculative Masonry was coeval, at least, with the creation of our globe, and that the far-famed Mysteries of idolatry were a subsequent institution, founded on

people and languages bend before it, until the flickerings of the dying flame gave portentous intimation of its approaching decay; and nought earthly could have saved it from utter extinction, if, at the critical moment when its departing light made a last expiring effort for renewed existence, it had not been reinvigorated by the Essenes, a well-intentioned sect of people amongst the Jews, who took charge of the forsaken institution,\* cherished it in their bosom, until its rays of light once more began to illuminate the surrounding darkness; and it thence continued to enlighten a narrow and restricted path, terminating however in the broad and glorious blaze of splendour that dissipated the unholy shades of idolatry in the person of Jesus Christ.

Long, long antecedent to the time when this benevolent dispensation was promulgated which brought life and immortality to light, and clearly revealed those important truths which the metaphysical reasonings of heathen philosophy could never fathom, were the practices exhibited which form the subject of the following pages. In those distant times, and amongst the people who had renounced the homage which the creature owes to the Creator, the rites of initiation were so indispensable, that no one could rise to any degree of celebrity in the

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similar principles with the design of conveying unity and permanence to the false worship, which it otherwise could never have acquired.

\* Vid. *The Progress of Light*, a Sermon, by the Author of this Work.

religious or political institutions of polytheism, but by passing through this preliminary form; it was the only avenue to honour, wealth, or fame; and the peculiar blessings of immortality were restricted to those alone, who had borne without shrinking or complaint, the privation and actual terrors of this rigorous ordeal. To despise the Mysteries, or to omit the process of initiation, were to relinquish all the title to preferment; and even the comforts and charms of domestic life were scarcely attainable without this indispensable qualification, which was supposed to restore the fallen soul to its original state of perfection;\* for the uninitiated person was virtually an outcast from society, an eternal object of suspicious jealousy and almost without the pale of legal protection. Hence the extreme utility, in these times of superior light, of investigating a subject of such extensive application and high importance towards elucidating many abstruse points in the history and mythology of the ancient world which are at present wrapt up in the mantle of obscurity, and need this Master-Key to bring them into light. The Casket, which contains a splendid collection of antique jewels of inestimable value, has long been closed, and its riches inaccessible to the eager eye of curiosity; but by the prudent use of this talismanic key, the bolts may be withdrawn,

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\* Plato. *Phædone*. The Orphic mysteries were dignified with the high appellation of *Orphotelestia*, because the initiated were assured of certain happiness in a future state.

and the contents exposed to the penetrating gaze of antiquarian research.

Initiation involved all the profuse and complicated mechanism of heathen mythology; and many of the political and domestic customs of antiquity may be traced to the same inexhaustible and prolific source. It was considered to be a mystical death, or oblivion of all the stains and imperfections of a corrupted and an evil life, as well as a descent into hell, where every pollution was purged by lustrations of *fire and water*; and the perfect Epoptes was then said to be regenerated\* or new born, restored to a renovated existence of life, light, and purity, and placed under the divine protection. This was a figurative representation of the descent of Noah into the Ark, which was a place of refuge from the punishment inflicted on the sins with which the old world was stained. Here he remained in darkness and solitude, impressed with feelings of horror and apprehension, not unaptly termed *death*, until the earth had been purified by a general lustration;† and

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\* This Regeneration originated the very curious ceremony of the Taurobolium and Criobolium, or the bloody baptism of the Bull and Ram. (Vid. Ant. of Masonry. p. 115.) The ram as well as the bull was a legitimate symbol of the Ark of Noah, and hence the motives which produced the superstition will not be difficult to account for.

† If the theory be correct which supposes the *natural* cause of the deluge to be the near approach of a powerful comet to the earth, as is advanced by Mr. Whiston, whose power of attraction not only elevated the tides to a prodigious height above their customary level, but burst the central abyss and caused the waters to rush out with a dreadful concussion,—then the lustration may be said, as it actually was in the Mysteries, to have been accomplished by *fire and water*; and it is remarkable that all the

then with the seven just persons who were incarcerated with him, he emerged into the light and hope of a new and perfect world on which the favour of heaven once more smiled, as it did on the first created man in the garden of Eden. The candidate, at his initiation, was a representative of the patriarch during his erratic voyage and subsequent delivery from destruction.\* Like Noah,

heathen accounts of the deluge, ascribe that event to the agency of fire. (Ovid. *Metam.* l. i.) And the account in Hesiod's *Theogony* of the destruction of the Titans, who were no other than the impious antediluvians, is replete with the same terrific machinery; thunder, lightning, fire, and water. In the highly figurative account of the deluge exhibited in the *Courma Avater* of the Hindoos, the mountain Mandar, which represents the earth, is said to be involved in *raging flames* which spread destruction on every side. (Bhagvat Geeta. p. 148.) It was indeed a common belief amongst all nations that the deluge was accompanied by a torrent of fire. "Pionus who suffered martyrdom in the year 250, under the Emperor Decius, among other things, spake thus to his unbelieving persecutors;—ye yourselves, from your old traditions, acknowledge that the deluge of Noah, whom you call Deucalion, was mingled with fire, yet do you but half understand the real truth of this matter." (Pontoppidon: *Hist. Norway.* p. 52.) Sale, from Al Beidâwi says, that the waters of the deluge were reputed to have burst from a *hot-oven* at Cufâ; (Koran. Edit. 1825. vol. ii. p. 44. in notâ. b.) and the Parsees similarly fabled that the waters proceeded from the *hot-oven* of an old woman called Zala. (Hyde de Rel. vet. Pers. c. 10. Vid. etiam Plat. Tim. p. 22. Plin. Nat. Hist. l. ii. c. 25. Cedren. Hist. Comp. p. 10. Strabo. Geogr. p. 107. Cudw. Intel. Syst. p. 328. Wilkins. Bhagvat. Geeta. p. 147. Fab. Pag. Idol. vol. ii. b. iii. c. 4. Myst. Cab. vol. i. p. 82. Dav. Celt. Res. p. 157. Maur. Ind. Ant. vol. ii. p. 244. Edda Snor. Fab. 22. Mal. North. Ant. vol. ii.)

\* The Mysteries, in all their forms, were *funereal*. They celebrated the mystical death and revivification of some individual, by the use of emblems at once impious and disgusting. David accuses the Israelites of this abominable practice in the 106 Psalm. (v. 28, 29.) "They joined themselves to Baal Peer, (*Dionæus*, Orph. Hymn 5.) and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions."



he beheld, in a figurative manner, the uncontrolled licence of the iron age,\* the vicious anarchy and lawless contentions of the impious race before the flood, under the despotic sway of their prince Ophion,† furious as wild and ravenous beasts contending for their prey;—like Noah, he descended into Hades or the Ark, a place of solitude and darkness, and here in safety he heard the dissolution of the world, the rush of waters, the dismemberment of rocks and mountains, the bitter cries and shrieks of the despairing race of sinners in the agonies of remorse and death;—like Noah, he passed unhurt through the purifying element; and being thus regenerated, like the diluvian patriarch he emerged into a new life of purity and perfection,‡ and rejoiced in the distinction which, he was taught to believe, his piety had conferred.§

A new language, mysterious and symbolical, was adapted to these celebrations; and a system of hieroglyphics, legible only to the initiated, placed

\* Vid. Ovid. Metam. l. i.

† Apollon. Argon. l. i. Ophion was no other than the infernal Serpent, the equal foe of God and man.

‡ The aspirant *figuratively*, like Noah in *reality*, was thus said to be an inhabitant of two worlds; and to be equally acquainted with things past, present, and to come; in *præteritorum memoria et providentia futurorum*. Cic. de Senect.

§ Thus introduced to all the blessings of a new mythological existence, the aspirant to the Egyptian mysteries was represented under the figure of a new born infant seated on the lotos or water lily. But the infant and lotos was an emblem of the Sun, (Plut. de Isid. et Osir. p. 355.) and therefore the regenerated aspirant was an emblem of the Sun; which agrees with the patriarch Noah in the helio-arkite superstition.

the learning, the morality, and the politics of every nation as decidedly out of the reach of popular acquirement, as if they had been incased in a rock of adamant.\* And the jealousy of the hierophants, or dispensers of these Mysteries, became at length so strongly excited, that, trembling for their Secret, they subsequently invented a new hieroglyphic or sacred symbolical character† and language, which was exclusively appropriated to the highest Degree of their Order;‡ in which it is probable that nearly the same symbolical *characters* were made use of, but the hidden meaning attached to each was entirely changed;§ so that even those who had been initiated into the preliminary Degrees, and made acquainted with the common *curiologic* and *tropical* hieroglyphics, were as completely ignorant of the nature and secrets of the ineffable degrees, to which but few were admitted, as the uninitiated themselves.|| So artfully were these mysteries designed, and so complicated and inexplicable was their construction, that they were perfectly understood by

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\* Vid. Pococke. *Descr. of Egypt.* vol. i. p. 227.

† Herod. l. ii. § 36.

‡ So effectually was the meaning of these hieroglyphics hidden from all but the distinguished few, that in process of time the interpretation was entirely lost. At the invasion of Cambyses it was but imperfectly understood; and in the time of Alexander the Macedonian, none could be found to shew the meaning of, or design anew, a hieroglyphical inscription.

§ Thus, if in the common hieroglyphic, a hawk signified *the human soul*, in the sacred hieroglyphic it would stand for *Expedition*; and thus essentially would the signification of every particular emblem be altered.

|| An opinion was industriously promulgated that the sacred hieroglyphic and language was the same as was used by the celestial deities. (Jambl. *de Myst.* § 7. c. 4.)

none but the hierophants and mystagogues, whose interest and personal welfare were bound up in their concealment; and they succeeded so effectually in establishing an absolute control over their votaries by the fascinations of a seductive eloquence, united with the influence of visionary and preternatural terrors, that the very name of INITIATION, though possessing a wild charm, whose effects on the mind were indescribable,\* yet would conjure up unheard of fears, and blanch the cheek with imaginary apprehensions. Its process, by artful changes, introduced at different periods, by shades so delicate as to be unobserved, had become revolting; its probations were severe. Innumerable ceremonies, wild and romantic, dreadful and appalling, had been engrafted on the few expressive symbols of primitive observance; and instances have occurred where the terrified aspirant, during the protracted rites, has absolutely expired through excess of fear.†

It has been observed that the priests were peculiarly interested in the general dissemination of the Mysteries, and therefore it is no wonder that they should endeavour to induce as many as possible to participate in the advantages which were ostensibly attached to the process of initiation. For this purpose the Mysteries were proclaimed the beginning

\* Whence the Greek proverb when any one was transported with extraordinary sensations of pleasure, 'Ἐρωττεύειν μοι δοκῶ, I feel as though I had been initiated. (Vid. Warb. Div. Leg. vol. i. p. 106.)

† Vid. *infra*. Lect. vii.

of a new life of reason and virtue;\* and the initiated, or esoteric Companions were said to entertain the most agreeable anticipations respecting death and eternity;† to comprehend all the hidden mysteries of nature;‡ to have their soul restored to the state of perfection from which it had fallen, and at their death to be elevated to the supernal mansions of the gods.§ They were believed also to convey much temporal felicity, and to afford absolute security amidst the most imminent dangers by land or water.|| On the other hand a public odium was studiously cast on all, without exception, who refused the rites;¶ the wretched exoterics were considered as profane wretches, unworthy of public employment or private confidence;\*\* were proscribed as obdurate atheists,†† and finally condemned to everlasting punishment.‡‡ These motives were strengthened by that undefined principle of curiosity which is always excited by a system in which secrecy forms a prominent feature; for the human mind, reaching forward to extended information, seeks for it in those receptacles where it is supposed to be preserved; and the knowledge which is enveloped in the web of mystery, is frequently courted with greater eagerness than that which is

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\* Cic. de Leg. l. ii. c. 14.

† Isoc. Paneg.

‡ Clem. Alex. Strom. 5.

§ Plat. Phæd.

• || Schol. in Aristoph. Iren. v. 275. Thus the Argonauts are fabled to have been initiated at Samothrace to procure an auspicious voyage: (Apollon. Rhod. Argon.)

¶ Warb. Div. Leg. vol. i. p. 140.

\*\* Plat. Phæd.

†† Lucian. Demon. ‡‡ Orig. cont. Cels. l. viii.

open to public inspection. We esteem not the sciences or languages which we know, equally with others of which we are ignorant; and those are always deemed the most abstruse, of which we possess the least degree of information. From the prevalence of this general feeling was public curiosity attached to the mysteries. They professed to be a short and certain step to universal knowledge, and to elevate the soul to absolute perfection; but the *means* were shrouded under the impenetrable mask of secrecy, sealed by oaths and penalties the most tremendous and appalling.\* This feeling was not a little encouraged by the mysterious hieroglyphical characters with which the walls, columns, and ceilings of the most sacred temples were curiously decorated. A laudable thirst after knowledge prompted the youth of all ranks to aspire to the ambition of decyphering the meaning and illustration of these obscure symbols, which were said to have been communicated to the priests by revelation from the celestial deities. Initiation was the only means of acquiring this knowledge, and it is therefore no wonder that initiation was so much in request.

There was also another quality of the mind which served to recommend the mysteries;—that strange attachment to the marvellous by which human nature in all its grades, from savage ignorance to the highest stage of refinement, is universally

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\* Meurs. Elepsin: c. 20.

swayed. To excite this sentiment in all its sublimity of horror, the initiations were performed at dead of night (*εν σκοτω και νυκτι.*)\* No severity of probation could deter the bold and determined aspirant from encountering terrors and actual dangers which led the way to gratifications of a supernal character; and the shades of darkness imparted vigour to the passion which looked forward to a recompence of such an exalted nature.

But the potent spell which sealed the authority of the hierophant was the horrid custom resorted to in times of pressing danger or calamity, of immolating human victims,† the selection of which was commonly the prerogative of the chief hierophant.‡ It is difficult to pronounce with any degree of precision, what was the origin of this revolting practice, although it might probably have arisen from an imperfect knowledge of the prediction of the Messiah.§ Thus were the initiated placed, by the sanction of supernatural apprehensions, at the absolute disposal of the hierophant; and the most exalted rank was

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\* Eurip. Bacchant. Act. 2. *Black* the emblem of night, was considered the proper colour to shadow the mysteries; (Strabo. Geogr. l. 17.) and hence the early idolatry of most nations was directed to a *black stone*; (Porph. apud. Euseb. præp. even. l. iii. c. 3. Appollon. Rhod. Argon. l. i. 1176.) and when this stone was in the form of a *Cube*, it was emblematical of the altar of Noah. Even the detached tribes of wandering Arabs venerated the *black stone* Kaábah, which is described as being originally "whiter than snow and more brilliant than the sun." At the time of the flood, say the Arabian writers, "it was taken up to heaven, or elsewhere, where God chose, and restored to Abraham, by the angel Gabriel, when he built the temple." Al Azáli, cited by Wait, Orient. Ant. p. 41.

† Diod. Sic. l. v. Strabo. l. iv. Euseb. Orat. ad Const.

‡ Sammes. Brit. vol. i. p. 104.

§ Vid. Ces. bel. Gal. l. vi. c. 16.

not exempt from the subserviency imposed by superstition, and cemented by fearful oaths, and heavy and destructive penalties.\* Few, however of the myriads, who sought and obtained admission into the lesser Mysteries, attained to the higher and more perfect Degrees, for here were imbedded the real secrets of the institution.† The most careful selection and preparation were necessary to determine who were fitted for these important disclosures; and for this purpose they were subjected to a lengthened probation of four years,‡ before it was considered safe to admit them into the Sanctum Sanctorum, to become depositories of those truths, the disclosure of which might endanger, not only the institution, but also the authority of the civil magistrate. Hence to reveal the Mysteries was the highest crime a person could commit, and was usually punished by an ignominious death,§ embittered by denunciations of the hottest seats in Tartarus in another world.||

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\* The inviolable *oath* of Jupiter, by Styx, was referred to in the initiations, and is thought by Mr. Faber, to bear a reference to the oath of God at the deluge, that he would no more drown the world; "for which reason, Iris, the rainbow, the daughter of Thaumas, is represented by Hesiod, as hovering over the broad surface of the ocean, when this oath of Jupiter was taken. Now that such a phenomenon appeared immediately after the deluge, we are expressly informed by Moses; and it is observable moreover, that it was made a special sign of God's oath to Noah. Vid. Gen. ix. 13." Faber. Mys. Cab. vol. i. p. 261, and see Fab. Pag. Idol. vol. i. p. 372, with authorities.

† Clem. Alex. Strom. 5.

‡ Tertul. adv. Valentin.

§ Clem. Alex. Strom. 2. Sam. Petit. in lege Attic. p. 33. Si quis aëneæ mysteria Cereris sacra vulgasset, lege mortis addicebatur.

|| Virg. Æn. l. vi.

The places of initiation were contrived with much art and ingenuity, and the accompanying machinery with which they were fitted up, was calculated to excite, in its most elevated form, every passion and affection of the mind. Thus the hierophant could rouse the feelings of horror and alarm; light up the fire of devotion, or administer fuel to the flame of terror and dismay; and when the soul had attained its highest climax of shuddering apprehension, he was furnished with the means of soothing it to peace by phantasmagoric visions of flowery meads, purling streams of water, and all the tranquil scenery of nature in its most engaging form, accompanied with strains of heavenly music, the figurative harmony of the spheres. These places were indifferently a pyramid,\*

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\* The pyramids were doubtless erected very soon after the dispersion, as copies of the great phallic tower on the plain of Shinar; and as the latter was designed for initiation, so were the former. We are told by an acute observer, that the second pyramid has two elaborate pieces of cavern architecture attached to the north and west sides, thirty feet in depth, and fourteen hundred feet in length, hewn out of the solid rock on which the pyramid rests; and hollowed into an extensive range of apartments. The entrance is narrow, and the construction of the cells intricate, all involved in darkness, and many of them closed up with an accumulation of dust and rubbish. They had a communication with the interior of the pyramid, which cannot now be discovered, as many of the cells are entirely choked up; (Greaves. *Pyram.* vol. ii. p. 34.) and it may be added, that perhaps the only entrance was from the caverns beneath, into which the egress from the pyramid was by a shaft or well; for we know that pits or wells were occasionally used in the mysteries, (Fab. *Pag. Idol.* vol. iii. p. 187. *Maur. Ind. Ant.* vol. v. p. 1061.) and a well did actually exist in the pyramid, the use of which is otherwise unknown. "At the extremity of one of the passages," says Sir R. Wilson, "is a well, the depth of which was never ascertained." (Vid. also Pococke's *Descrip. of the East*, vol. i. p. 243.) Mr. Greaves thinks that these apartments were for the priests to lodge in; but independently of the consideration that such



a pagoda, or a labyrinth,\* furnished with vaulted rooms, extensive wings connected by open and spacious galleries, multitudes of secret vaults and dungeons, and vistas terminating in adyta,† which were adorned with mysterious symbols carved on the walls and pillars, in every one of which was enfolded some philosophical or moral truth.‡ Sometimes the place of initiation was constructed in a small island in the centre of a lake;§ a hollow

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extensive excavations would never have been made out of the hard rock with the chissel for mere dwellings, when buildings on the surface would have been erected at one hundredth part of the labour and expence, it is clear from the internal construction of these spacious caverns, that they were intended to contain the apparatus of initiation into the mysteries, and were exclusively devoted to this important purpose.

\* The labyrinths of Egypt, Crete, Lemnos, and Italy, were equally designed for initiation into the mysteries. (Fab. Pag. Idol. vol. iii. p. 269.)

† Plut. de Isid. et Osir. p. 639.

‡ In the Divine Legation of Moses, the learned Warburton has given some plates from the Bembine Table, which is an invaluable specimen of the secret symbols concentrating the leading principles of Egyptian politics, learning, and religion.

§ One of the most sacred places which ancient Egypt could boast, was the small island of Phile in the Nile, near the cataracts. The whole island was dedicated to Osiris and Isis, and appropriated to their worship; and a superb temple was erected, which almost covered its entire surface, where the relics of Osiris were said to be preserved. "Throughout the whole of this famous island," says Mr. Maurice, (Ind. Ant. vol. iii. p. 536.) "where anciently the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendour, there appeared to Mr. Norden to run subterranean passages. He attempted to descend several of the steps that led down into them, but was prevented by the filth and rubbish with which they were filled, from penetrating to any depth. It was in these gloomy caverns that the grand and mystic arcana of this goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses. It was there that superstition at midnight waved high her flaming torch before the image of Isis borne in procession; and there that her chosen priests, in holy ecstasy, chaunted their sweetest symphonies."

cavern natural or artificial, with sounding domes, tortuous passages, narrow orifices, and spacious sacelli;\* and of such magnitude as to contain a numerous assembly of persons.† In all practicable instances they were constructed within the recesses of a consecrated grove, which, in the torrid regions of the east conveyed the united advantages of secrecy and shade; and to inspire a still greater veneration they were popularly denominated *Tombs*, or places of sepulture.‡

Thus invested with tremendous powers, and holding in their hands the fetters of an abject superstition, which assigned to them the province of executing the high behests of the *infernal*, as well as the *celestial* deities, these potent priests became possessed of absolute authority, and inflated with the pride of conscious preeminence, as the accredited agents of invisible beings, they beheld even monarchs crouching at their feet, and submitting, without murmur or complaint, to their arbitrary or wanton inflictions, against which indeed there was no appeal. Thus

\* Plut. de Isid. et Osir. p. 639.

† Strabo. Geogr. l. ix. In the *particular* mysteries of every nation, these places will be described with some degree of minuteness; suffice it to say here, that such complicated excavations are common in every part of the world, and were indubitably used as places of initiation. (Vid. Fab. Pag. Idol. vol. iii. p. 254.) Even the stable, or rather the cave at Bethlehem, in which Jesus Christ was born, if we may credit the testimony of the learned Calmet, was afterwards devoted by the Emperor Adrian, to the celebration of the mysteries of Thammuz or Adonis. (Cal. Dict. in v. Bethlehem.)

‡ Jul. Firm. de. error. p. 4. Diod. Bibl. p. 194. Hence were the *pyramids of Egypt* accounted to be *Tombs*.

despotic, it is scarcely to be supposed that this proud hierarchy would exercise its enormous influence with moderation. They had the privilege of nominating human victims; but as the devoted offering might be redeemed by a heavy fine proportionate with his wealth or rank, it is reasonable to believe that the ransom would be embraced, even though the unbounded avarice of the priest might assess the penalty at a large proportion of his temporal possessions. Thus they controlled senators and kept monarchs in awe; and as they increased in riches, the inevitable result of the system, they imbibed a corresponding predilection for increasing magnificence and luxury. The crimes and indecencies of their order were soon transferred to the initiations; and at length this haughty priesthood fell with greater rapidity than it had risen; for the open debaucheries of the one, and the unbounded licentiousness which pervaded the other, excited public horror and aversion, against the effects of which their wealth and power were equally unavailable to afford them protection. At this period of their degeneracy and degradation, the blaze of Christianity, like a glorious **PILLAR OF FIRE**, penetrated into their darkest recesses; the demons fled,\*

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\* Strabo. l. vi. tells us, that in the time of Augustus Cesar, the Oracle ceased to give responses; and to the same effect Suidas (in voc. Delphi.) says, that after the birth of Christ, Augustus, enquiring of the Oracle whom he should appoint as his successor to the imperial diadem, was answered, that the God of gods was incarnate amongst the Hebrews, and had commanded him to return to his place; that he could not disobey,

at the approach of irresistible Truth, and the institutions which they upheld, finally sank to rise no more.

## LECTURE II.

### PLACES OF CELEBRATION IN HINDOOSTAN.

INDIA is a very ancient nation; derived, if its own annals are deserving of credit, from the seven Rishis or penitents, whose exemplary virtues elevated them to a residence in the stars. These seven holy persons, according to the Abbe Dubois,\* were the seven sons of Japhet;† who formed colonies in

and therefore no responses would be given. (Vid. Antiq. of Masonry. p. 82.) And the christian has no reason to doubt the accuracy of this account, from the numerous instances, in his own scriptures, of infernal spirits being ejected at the command of Christ and his Apostles.

\* Description of India. pt. i. c. 6.

† The Indian Records present us with this information in language very similar to our own sacred writings. "It is related in the Padma-Pooraun that Satyavrata, whose miraculous preservation from a general deluge is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma; which last words are in the vulgar dialects usually pronounced Cham and Sham, as we frequently hear Kishn for Chrishna. The royal patriarch, for such is his character in the Pooraun, was particularly fond of Jyapeti, to whom he gave all the regions to the north of Himalaya, or the Snowey Mountains, which extend from sea to sea, and of which *Caucasus is a part*; to Sharma he allotted the countries to the south of

the neighbourhood of Mount Caucasus, and from thence their posterity spread over the vast continent of ancient India.\* And Mr. Maurice is of opinion that they proceeded thence to the remotest regions of the west. These primitive inhabitants practised the patriarchal religion, and consequently worshipped the true God, until they were conquered and subjected to the yoke by the idolatrous Cuthites under Rama the victorious son of Cush;† and then the diluvian Mysteries were introduced, with all the horrible rites and disgusting superstitions which had polluted the religion of the descendants of Ham. The system of divine worship, after this innovation, soon became divided into two discordant Sects; the one mild and benevolent, addressed to Vishnu; the other, which proclaimed the superiority of Siva, was a system of terror and penance, barbarity and blood. The professors of these sectarial divisions bore an irreconcilable hatred to each other, and were equally distinguished by feelings of interminable hostility; if an individual of each adverse party accidentally met, they considered themselves polluted, till by some purifying rite of devotion, they had obliterated the stain.‡

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those mountains; but he cursed Charma, because when the old monarch was accidentally inebriated with strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers." (Maur. Hist. Hind. vol. ii. p. 45.

\* It is highly probable however, notwithstanding the authority in the text, that the seven Rishis were the seven persons who were preserved with Noah in the Ark.

† Gen. x. 7.

‡ Maur. Ind. Ant. vol. v. p. 863.

The chief deity of this vast empire was the tri-une Brahma—Vishnu—Siva,\* who was said to dwell on the holy mountain Meru, whose three peaks were composed of gold, silver, and iron; the central peak was appropriated to Siva, and the two others to Brahma and Vishnu.† But the Indians “saw God in every object under the sun,” and had consecrated and paid divine honours to such a multitude of different substances, that their Pantheon is said to have contained three hundred and thirty millions of deities.‡

The mysteries of India formed one of the earliest corruptions of the pure science which is now denominated Freemasonry, and bore a direct reference to the happiness of man in paradise, the subsequent deviations from righteousness, and the destruction

\* This triad was variously represented by emblems in this quarter of the globe. The mystical *zennar* was a cord of *three* threads; the emblem borne in the hands of some of these deities was a *trident*, similar to that of the Grecian Neptune; the mode of worship was *ternary*, and consisted of bowing the body *three* times; the principal deity in the cavern of Elephanta was depicted with *three* heads; the summit of the massive pyramidal pagoda of Tanjora is surmounted by *three* peaks; &c. &c.

† Fab. Pag. Idol. vol. iii. p. 205. This custom of accounting the three peaked mountain holy was not confined to the idolatrous nations, so called, but was venerated by the Jews. Thus Olivet, near the city of Jerusalem, had three peaks which were accounted the residence of the deity Chemosh—Milcom—Ashtoreth. (2 Kings xxiii. 13.) See also Zechariah (xiv. 4.) where, by a sublime figure, the feet of the Almighty are placed on the *two* outer peaks of this mountain, during the threatened destruction of Jerusalem; while the mountain itself is made to split asunder, by a tremendous concussion, at the centre peak from east to west, leaving a great valley between the divided parts.

‡ Statues of the principal Indian gods may be seen in the Museum of the Asiatic Society, London.

accomplished by the general deluge.\* They were celebrated in subterranean caverns and grottoes† formed in the solid rock by human art and industry; or in the secret recesses of gloomy pyramids and dark pagodas;‡ and the adoration of the Solar Fire, and the reputed perfection which its worship conveys to the initiated, appear to have been the object and end of this perverted institution. These caverns were frequently excavated in the bosom of a grove of trees, which was thus converted into a permanent residence of the deity; and became a source of high and superstitious terror to all the world besides. A brief description of the caverns of Elephanta and Salsette, both situated near Bombay, will afford a competent specimen of the inner apartments exhibited in the places of secret celebration which abound in the vast continent of ancient India. These stupendous edifices, carved out of the solid rock, and charged with statues of every description and degree of magnitude, are of doubtful origin.§ Their antiquity is enfolded in the veil of obscurity; and the name of the monarch, whose bold and aspiring mind could project, and whose power could execute such imperishable monuments of human ingenuity and labour, is lost and forgotten in the lethean stream of time.||

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\* Vid. Signs and Symbols, p. 87.

† Fab. Pag. Idol. vol. iii. p. 184. 254.

‡ Fab. Cab. vol. ii. p. 386. § Fab. Pag. Idol. vol. iii. p. 361.

|| They may probably be ascribed to the first Cuthite conquerors of India, whose enterprising genius would be applied, in times of peace, to

The cavern of Elephanta, the most ancient temple in the world framed by the hand of man,\* is one hundred and thirty-five feet square,† and eighteen feet high. It is supported by four massive pillars, and its walls are covered on all sides with statues and carved emblematical decorations.‡ Maurice§ says, that "some of the figures have on their heads a kind of helmet of a pyramidal form; others wear crowns, rich in devices and splendidly decorated with jewels; while others display only large bushy ringlets of curled or flowing hair. Many of them have four hands, many have six, and in those hands they grasp sceptres and shields, the symbols of justice and ensigns of religion, the weapons of war and the trophies of peace." The

such stupendous works as might practically exhibit a striking indication of their superiority over the vanquished people.

\* Maur. Ind. Ant. vol. iv. p. 736.

† Goldingham in Asiat. Res. vol. iv. p. 407.

‡ All the temples and pagodas of Hindoostan were ornamented in the same style. The temple of Jagan-nath "is a stupendous fabric, and truly commensurate with the extensive sway of Moloch, horrid king. As other temples are usually adorned with figures, emblematical of their religion, so Jagan-nath has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture." (Buchan. Res. in Asia. p. 133.)

§ Ind. Ant. vol. ii. p. 245. "Some of these figures have aspects that inspire the beholder with terror; and in the words of Linschoten, are distorted into such horrible and fearful forms, that they make a man's hair stand upright; others are distinguished by a placid serenity and benignity of countenance; and others betray evident marks of deep dejection and inward anguish. The more conspicuous figures are all gorgeously arrayed after the Indian fashion with heavy jewels in their ears, with superb collars of precious stones, with belts sumptuously wrought, and with rich bracelets on their arms and wrists." (Ibid.)



adytum, placed at the western extremity of this extensive grotto, was accessible by four entrances, each guarded by two gigantic statues, naked, and decorated with jewels and other ornaments. In this sacellum, accessible only to the initiated, the deity was represented by that obscene emblem, which was used in a greater or less degree by all idolatrous nations to represent his generative power.\* On each side were ranges of cells and passages, constructed for the express purpose of initiation;† and a sacred orifice as the medium of regeneration.‡

The caverns of Salsette, excavated in a rock whose external form is pyramidal, and situated in the bosom of an extensive and fearful wood, infested by enormous serpents and ravenous beasts,§ very greatly exceed in magnitude, those of Elephanta; being in number three hundred, all adorned with an abundance of carved and emblematical characters.|| The largest cavern is eighty-four feet long, forty-six broad, and forty high; full of cavities on all sides, placed at convenient distances for the arrangement of the dreadful apparatus of initiation, which was so constructed as to overwhelm the unconscious aspirant with horror and superstitious dread. The different ranges of apartments were connected by open galleries; and the most secret

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\* Maur. Ind. Ant. vol. ii. p. 332. † Archæol. vol. vii. p. 267.

‡ Fab. Pag. Idol. vol. iii. p. 185. This orifice is used at the present day for the same mysterious purpose.

§ Maur. Ind. Ant. vol. ii. p. 273. Archæol. vol. vii. p. 333.

|| Vid. Signs and Symbols. p. 177.

caverns which contained the ineffable symbols, were accessible only by private entrances, curiously contrived to give greater effect to certain points in the ceremonial of initiation; and a cubical cista for the periodical sepulture of the aspirant was placed in the inmost recesses of the structure. In every cavern was a carved bason to contain the consecrated water of ablution, on the surface of which floated the flowers of the lotos, this element being considered the external medium by which purity was conveyed. And amongst an innumerable multitude of images and symbolical figures with which the walls were covered, the Linga\* or Phallus† was every where conspicuous; often alone, and sometimes in situations too disgusting to be mentioned;‡ and typified equally by the petal and calyx of the lotos, the point within a circle,§ and the intersection of two equilateral triangles.

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\* Maur. Ind. Ant. vol. v. p. 033.

† A specimen of this obscene emblem is preserved in the Museum of the Asiatic Society, London.

‡ "The tower of Jaggernaut," says Dr. Buchanan, (Res. in Asia. p. 145.) "is covered with indecent emblems which are newly painted when it is exhibited in public, and are objects of sensual gaze by both sexes."

§ Vid. Signs and Symbols. p. 180.

## LECTURE III.

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### CEREMONY OF INITIATION AMONGST THE BRAHMINS.

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THE periods of initiation were regulated by the increase and decrease of the moon;\* and the mysteries were divided into Four Steps or Degrees called *Char Asherum*, which were equally the dispensers of virtue in a greater or less degree.† The candidate might perform his first probation at the early age of eight years.‡ It consists of an in-

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\* I do not find what particular stage was the most auspicious for this purpose, except it was the ninth day of the decrease; at which time began the great festival in honour of the goddess Durga, who was the same as Juno, or perhaps the Minerva of the Greeks. The rites of this goddess bore a great similarity to those of Egypt and other nations. After various ceremonies, the image of the goddess was committed to the Ganges, and her mystical death was celebrated with lamentations; while the utmost joy prevailed when the idol emerged from the purifying stream. A great annual festival was held in January, on the seventh day of the New Moon, which was celebrated in honour of the Sun. (Holwell. Gent. Fast. p. 134.)

† "Let even the wretched man," says the Hitopadesa, "practise virtue, whenever he enjoys one of the three or four religious Degrees; let him be even-minded with all created things, and that disposition will be the source of virtue." (Hitop. b. iv.)

‡ Ordin. of Menu. Sir W. Jones. Works. vol. iii. p. 88.

vestiture with the Zennar, or sacred cord of three threads, which was explained to refer to the three elements, earth, fire, and air; for water, according to the Brahmins, is only air in a condensed form.\* This investiture was attended with numerous ceremonies; with sacrifices to the Solar fire, to the planets, and to the household gods; with aqueous ablutions, and purifications with the dung and urine of the cow;† and ended with an extended lecture from his preceptor, usually too abstruse for his juvenile comprehension; the principal subject of which was the unity of the godhead; the management of the consecrated fire, and the holy rites of morning, noon, and evening.‡ He was then clothed in a linen garment without seam;§ a cord was put over his right ear as a medium of purification, and he was placed under the exclusive care of a Brahmin, who was thence termed his spiritual guide, to be instructed in the necessary qualifications for the Second Degree. He was inured to hardships, and suffered the infliction of rigid penances|| until he attained the age of twenty years; he was restricted

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\* Maur. Ind. Ant. vol. v. p. 966.

† “They use *condung* in purification, because it is the medium by which the barren soil is rendered prolific; and therefore reminds them of the famous Indian doctrine of corruption and reproduction.” (Maur. Ind. Ant. vol. v. p. 935.)

‡ Ordin. of Menu. Sir W. Jones. Works. vol. iii. p. 92.

§ Maur. Ind. Ant. vol. v. p. 969.

|| These penances were indeed rigid, if Mr. Maurice be correct in his information, for he says, (Ind. Ant. vol. iv. p. 574, in notā.) that the candidates were plunged in alternate baths of fire and water!

from all indulgences whether carnal or intellectual, and passed the whole of his time in prayer and ablution.\* He was taught to preserve the purity of his body, which was figuratively termed the city with nine gates in which the soul is imprisoned,† by avoiding external defilements; to eat becomingly;‡ and was instructed assiduously in all those minuter ceremonies which were adapted to every act of his future life, and by the use of which he was to be distinguished from his fellow men. Much of his time was devoted to the study of the sacred books; for a competent knowledge of the institutions, ceremonies, and traditions of religion were an essential qualification for another Degree.

When he had attained the specified age, if he were found, on due examination, perfectly master of all the mythological lore of the First Degree, he was admitted to enter on the probationary ceremonies for the Second, which was called Gerishth.§ Here his austerities were doubled, he was obliged to support life by soliciting charity; his days were passed in prayer, ablutions, and sacrifice, and his nights in the study of Astronomy; and when exhausted nature sternly demanded repose, he stretched his body under the first tree,|| snatched a short sleep; and rose

\* Ayeen Akbery. Maur. Ind. Ant. vol. ii. p. 346.

† Bhagvat Gēeta. p. 58. The nine gates are the avenues of evacuation, as the nose, mouth, ears, &c.

‡ A phrase meaning literally a total abstinence from animal food.

§ Maur. Ind. Ant. vol. v. p. 972.

|| Ayeen Akbery. vol. iii. p. 219.

speedily to contemplate the monsters of the skies,\* personified in his imagination by the appearance and situation of the Fixed Stars.† “In the hot-season he sat exposed to five fires, four blazing around him, with the Sun above; in the rains he stood uncovered, without even a mantle, where the clouds poured the heaviest showers; in the cold season he wore wet clothing, and went on increasing by degrees the austerity of his devotion.”‡ His probation being at length completed, he was admitted by initiation to participate in the high and supernal privileges which the Mysteries were believed to confer.

He was sanctified by the sign of a Cross,§ which was marked on every part of his body, and subjected the probation of Pastos,|| which was denominated the door of Patala, or hell. His purification being

\* The singular arrangement of the Fixed Stars into Constellations by the ancient Indians was of a nature calculated to encourage the indulgence of this feeling.

† Maur. Ind. Ant. vol. vi. p. 974.

‡ Ordin. of Menu. Sir W. Jones. Works. p. 228.

§ The Christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion; but it is even so. The holy Cross pointed to the four quarters of the compass; and was honoured as a striking emblem of the universe by many ancient nations. It is found engraven on their monuments; and even the erection of many of their temples was conducted on the same cruciform principle. The two great pagodas of Benares and Mathura are erected in the form of vast crosses of which each wing is equal in extent, (Maur. Ind. Ant. vol. iii. p. 360, 377.) as is also the pyramidal temple of New Grange in Ireland. (Ledwich. Ant. Irel. p. 316.) and many others. A specimen of the Crux Ansata may be seen in Pococke's elaborate description of the East. Plate 69. fig. 19.

|| Signa and Symbols. p. 112.

completed, he was led at the dead of night to the gloomy cave of mystery, which had been duly prepared for his reception.

The interior of this holy cavern blazed with a light equal to that of the meridian Sun, proceeding from myriads of brilliant lamps.\* There sat in rich and costly robes† the three chief hierophants,‡ East, West, and South, to represent the great Indian triad Brahma—Vishnu—Siva.§ The attendant Mystagogues, clad in sacred vestments, having their heads covered each with a pyramidal cap, emblematical of the spiral flame, or the solar ray, were seated respectfully around. Thus disposed in solemn guise, the well known signal from the sacred Bell|| summoned the aspirant into the centre of this august assembly; and the initiation commenced with an anthem to the great god of nature, whether as the Creator, Preserver, or Destroyer. The sacred business was then solemnly opened with the following apostrophe to the Sun: “O mighty being, greater than Brahma, we bow down before thee as the prime Creator! Eternal god of gods! The world’s mansion! Thou art the incorruptible being, distinct from all things transient!

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\* Maur. Ind. Ant. vol. v. p. 898.

† Ibid. vol. ii. p. 357.

‡ Signs and Symbols. p. 130.

§ When the Sun rises in the east, he is Brahma; when he gains his meridian in the south, he is Siva; and when he sets in the west, he is Vishnu. (Asiat. Res. vol. v. p. 254. Moor. Hind. Panth. p. 277.)

|| Ramayuna of Valmic. Saib Ibn Batric pretends that Noah had a bell in the Ark made of the wood of the Indian plane. (Wait. Orient. Ant. p. 82.)

Thou art before all gods, the ancient *Pooroosh*,\* and the supreme supporter of the universe! Thou art the supreme mansion! And by thee, O infinite form, the universe was spread abroad!"†

The aspirant, already weakened by abstinence and mortification, was overawed by the display now exhibited before him; but resuming his courage during this apostrophe, he prepared himself for the active business of initiation, in some doubt as to what results this unexpected scene would lead. His reflections were interrupted by a voice which called on him to make a formal declaration, that he will be tractable and obedient to his superiors; that he will keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines and traditions of the Order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. This declaration having been assented to, he was sprinkled with water; a *mantra* or incantation was pronounced over him, or more frequently whispered in his right ear;‡ he was

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\* *Pooroosh* literally means no more than *man*; but in the *Geeta* it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brahm*, inhabiting a body. (Vid. Wilkins. Notes on the *Geeta*. p. 142.)

† *Bhagvat Geeta*. p. 94.

‡ The *mantra* is merely an invocation of the deity. According to Mr. Ward, in his "View of the Hindoos," the initiatory incantation was this; "Haree, Haree, Haree, Rama, Haree, Rama, Rama, Rama, Haree, &c.;" which is merely a repetition of the two names of the deity; (Vid. *Bhagvat Geeta*. p. 156.) and they believe that this repetition has abundance of merit; and that, like fire, these names will consume and destroy their most inveterate sins. How contrary to the simple command



divested of his shoes,\* that the consecrated ground on which he stood might not be polluted, and was made to circumambulate the spacious cavern three times, in reference to the *Trimurti*, whose representatives were stationed triangularly in the east, west, and south points of the circumference of the mystical circle. While performing this ceremony he was taught to exclaim, on his arrival each time in the south, "I copy the example of the Sun, and follow his benevolent course." This being com-

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of the true God, "Thou shalt not take the name of the Lord thy God in vain!" The Hindoos are further persuaded that by meditating on the perfections of the deity, and pronouncing those meritorious names, they are enabled to penetrate into futurity, and to obtain every wish of their hearts.

\* This was the common practice of antiquity. "Moses at the Bush, and at the Mount, was enjoined to take the shoes from off his feet, because the place on which he stood was holy ground. Herodotus and Diodorus Siculus assure us, that when the Egyptian priests adored any of their deities, their feet were uncovered. According to Strabo, such was the practice with the sacerdotal order among the Germans; and such was the case in the worship of Diana and Vesta, which the fathers assert to have been borrowed from Moses. Silius Italicus, (Bel. Pun. l. iii.) says of the priests of Hercules,

Nec discolor ulli  
Ante aras cultus: velantur corpora lino,  
Et Pelusiaco præfulget stamine vertex,  
Distinctis mos thura dare, atque, à lege parentum,  
Sacrificam, lato vestem distinguere clavo.  
*Pes nudus, tonsæque comæ, castumque cubile,*  
Inrestricte foci servant altaria flammæ.

In 2 Chron. xxviii. 15, the captives taken by the children of Israel from the cities of Juda and Jerusalem are depicted as barefooted, previously to the harangue of Oded; and Isaiah walked barefooted to typify the captivity in Babylon. Several gentile philosophers affected to do the same to enforce reverence from their disciples." (Wait on Jewish, &c. Antiquities, p. 69.)

pleted, he was again placed in the centre and solemnly enjoined to the practice of religious austerities; as the efficient means of preparing his soul for ultimate absorption; and was told that the merit of such works will emit a splendour which renders man not only superior to the gods, but makes those immortal beings subservient to his wishes.\*

After this admonition the aspirant was placed under the care of his *gooroo* or spiritual guide, and directed to observe a profound silence during the whole of the succeeding ceremonies, under the denunciation of summary punishment from the presiding Brahma, who, he was told, possessed unlimited power, even to strike him dead on the spot with a malediction should he presume to violate the injunction now imposed upon him. Thus instructed, the subdued candidate endeavoured to preserve the utmost equanimity of temper during the process of initiation; fearing, lest by any involuntary expression which might imply cowardice or disapprobation,

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\* It is no uncommon thing to read in the Puranas, and other writings, of a religious ascetic, who has attained the high distinction of Brahma's blessing by the performance of the prescribed observances, tyrannizing over the whole host of deities, and commanding them to perform the most menial services to gratify his curiosity or to amuse his imagination. These austerities do not necessarily include the practice of morality; for the Hindoos hold that though they live in the habitual commission of every known sin throughout the whole period of their lives, yet if they are able to repeat the name of a god with their dying lips, it is a certain passport to heaven. Mr. Ward, (*View of the Hindoos*. b. i. c. 2. § 11.) says, "A Hindoo shopkeeper one day declared to the author, that he should live in the practice of adultery, lying, &c. till death; and that then repeating the name Krishnu, he should without difficulty ascend to heaven!" How nearly allied is this to the creed of some Christian sects?

he should elicit the dreaded resentment of this potent avenger; for the gooroo was usually possessed of much discrimination, and was always prepared to punish the indiscrete disciple who should fail in any point either of deference or respect; or betrayed any symptoms of dread or irresolution.

The bewailings for the loss of Sita then began.\* The aspirant was passed through seven† ranges of dark‡ and gloomy caverns, amidst the din of howling, shrieks, and dismal lamentations, to represent the bewailings of Mahadeva, who is fabled to have circumambulated the world *seven* times, with the remains of his murdered consort on his shoulders.§ Amidst all this confusion a sudden explosion was heard which seemed to rend the mountains whose gloomy recesses they were now exploring, and this was instantaneously followed by a dead silence. Flashes of brilliant light streamed before their eyes, which were succeeded by the blackest darkness. To his utter astonishment the

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\* In some of these celebrations, the death of Cama was lamented with solemn dirges and bewailings. This god, who was the Cupid of Hindoostan, is said to have been slain by Iswara, and committed to the waves inclosed in a chest, like the Grecian Bacchus, and the Egyptian Osiris. The chest was swallowed by a fish, which being caught the infant was taken from its entrails, and nurtured by Reti, &c. (Asiat. Res. vol. iii. p. 187.)

† Niebuhr. Voy. in Arab. tom. ii. p. 28. ‡ Maur. Ind. Ant. vol. v. p. 974.

§ Another account states that when Mahadeva received the curse of some devotees whom he had disturbed at their devotions, he was deprived of his Lingam, which in the end proved fatal to his life. His consort wandered over the earth and filled the world with her bewailings. Mahadeva was at length restored under the form of Iswara, and united once more to his beloved Sita.

candidate now beheld shadows and phantoms of various and compound shapes, surrounded with rays of light, flitting across the gloom.\* Some with many hands, arms, and legs; others without any of those appendages;—here a shapeless trunk, there a human body with the head of a bird, beast, or fish; now a human trunk with bestial extremities, succeeded by the body of an animal with the head of a man. Some with “fiery eyes, yellow bodies, red faces, long ears, armed with tridents and axes in their right hands, and holding human skulls and vases in their left. Others having three eyes and strings of human skulls suspended round their necks, with long, straggling, frightful teeth.”† Amongst these he saw one terrible figure who had “a gorgeous appearance, with a thousand heads, and on each of them a crown set with resplendent gems, one of which was larger and brighter than the rest; his eyes gleamed like flaming torches, but his neck, his tongues, and his body were black; the skirts of his habiliments were yellow, and a sparkling jewel hung in every one of his ears; his arms were extended and adorned with rich bracelets, and his hands bore the holy shell, the radiated weapon, the mace of war, and the lotos.”‡ This was no other than Mahadeva himself in his character of *the Destroyer*. These appearances were explained as

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\* Vid. the wisdom of Solomon, (c. xvii.) in the Apocrypha of our Bible, where this part of the ceremony of initiation is minutely described.

† Calica Purana. Asiat. Res. vol. v. p. 390.

‡ Sir W. Jones on the gods of Greece. Asiat. Res. vol. i. p. 249.

the first generation of the gods; for the body of Sita, while carried by the sorrowing Mahadeva, bursting, the gods contained in her capacious womb\* were scattered over the face of the earth; and the places where each of them fell were accounted sacred.†

Having reached the extremity of the seven‡ mystic caverns,§ a cheerful peal of bells was heard to ring;|| which he was instructed to believe would expel the evil demons from these dark caves, who might be inclined to disturb, by an unpropitious intrusion, the sacred ceremonies in which they were engaged.¶ Before the candidate was enlightened

\* Bhagvat Geeta. p. 90.

† Vid. Asiat. Res. vol. vi. p. 477. ‡ Vid. Signs and Symbols. p. 147.

§ These seven caverns bore an allusion to the metempsychosis, as well as to the seven places of reward and punishment which different nations have received into their creed. And it may perhaps be asserted without profanation, that the Christian system gives a sanction to the same hypothesis. If an inspired Apostle speaks of a third heaven; (2 Cor. xii. 2.) of the righteous differing from each other in glory as one star differs from another; (1 Cor. xv. 41.) if the plural number be commonly used by Christ and his apostles when speaking of the place of supreme bliss; (Mark. i. 10. Acts. vii. 56. Eph. iv. 10. Heb. i. 10. 2 Pet. iii. 5. &c.) and if the Saviour himself should acknowledge that heaven contains many mansions; (John xiv. 2.) then we may also conclude that as there are many heavens, so there are also degrees of reward proportioned to the measure of man's faith and obedience.

|| From time immemorial, bells were employed in religious rites all over the eastern world. (Wait. Orient. Ant. p. 83. See also the Ramayana of Valmic.) In India no religious ceremony was esteemed efficacious if unaccompanied by this indispensable appendage. (Maur. Ind. Ant. vol. v. p. 900.)

¶ These wicked and mischievous beings were said to be struck with horror at the sound of a bell; and even the undulations of the air produced by it were so detestable to them, that they would flee with precipita-

and introduced into the presence of the holy Altar, he was told that "whatever is performed without *faith*, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above;"\* and was strictly admonished against the commission of five crimes, which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next. And these particulars form a part of the Oath under which he was now solemnly bound. He swears, in addition to the usual points relating to secrecy, that he will never have any carnal knowledge of his mother, sister, or daughter, but will always extend his protection towards them; that he will not assassinate a Brahmin, or rob him of gold or other property, but rather relieve him; that he will not be addicted to intemperance in eating or drinking; and that he will not associate with any person who has polluted himself by the commission of these crimes; and seals his Oath by a sacred ablution.

The awful moment was now arrived when the ceremony of initiation had attained its highest degree of interest; the pealing Conch was blown,† the folding doors were suddenly thrown open, and

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tion from the hated spot, and take refuge in deep caves and inaccessible recesses to avoid a sensation at which their nature revolted. (Sacontala. Translated by Sir W. Jones. Works. vol. vi.) The Christians of this country, before the Reformation, were addicted to the same superstition.

\* Bhagvat Geeta. p. 123.

† Vid. Bhagvat Geeta. p. 29. This sacred Shell had nine valves or foldings in memorial of the nine incarnations of Vishnu. (Maur. Ind. Ant. vol. v. p. 906.)

the candidate was introduced into Cailasa or Paradise,\* which was a spacious apartment blazing with a thousand brilliant lights;† ornamented with statues and emblematical figures, scented with the rich fragrance of odorous flowers, aromatic gums and costly drugs;‡ decorated profusely with gems and jewels;§ the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof in the act of volitation; and the splendid sacellum thronged with priests and hierophants arrayed in gorgeous vestments and crowned with mitres and tiaras of burnished gold.¶ With eyes rivetted on the altar, he was taught to expect the descent of the deity in the bright pyramidal fire that blazed upon

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\* This was the actual name of one of the grottos in the subterranean temple of Elora, and is supposed by Faber (Pag. Idol. vol. iii. p. 255.) to have been the illuminated sacellum into which the aspirant was introduced at the close of his initiation.

† Maur. Ind. Ant. vol. ii. p. 281.

‡ Ibid. vol. v. p. 897.

§ Philost. in vit. Apollon. l. ii. p. 2.

¶ The riches of many of these temples is incredible. The pillars were covered with plates of gold, intermixed with precious stones. (Maur. Ind. Ant. vol. iii. p. 368.) The images were of gold and silver, and many thousands were often found in the same temple. (Ib. p. 369.) And when Mahmed broke in pieces the idol of Sunmout, to his astonishment he found the *hollow* body full of "diamonds, rubies, and pearls, of a water so pure, and of a magnitude so uncommon, that the beholders were filled with surprise and admiration." (Ib. p. 373.) The idol of Krishna in the temple at Matta had two great rubies in the place of eyes; and the floor of the hallowed temple at Naugracut was covered with plates of gold. (Mandeslo. Travels. p. 21.) The principal idol in the pagoda at Benares was decorated with chains of precious stones, some being rubies, others pearls, and others emeralds. (Voyage de Tavernier. tom. iv. p. 151.) In some of the pagodas the ears of the monstrous idols were gilded and full of jewels, their teeth and eyes of gold. (Purch. Pilgr. vol. i. p. 579.)

it.\* The sudden sound of this shell or trumpet,† to which the hollow caverns reverberated long and continued echoes ; the expansion of the folding doors ; the brilliant display so unexpectedly exhibited before him ; the instantaneous prostration of the priests, and the profound silence which followed this ceremony, filled the mind of the aspirant with admiration, and lighted up the holy fervour of devotion in his heart ; so that, in the moment of enthusiasm, he could almost persuade himself that he actually beheld the expected descent of the great Brahma seated on the lotos, with his four heads.‡

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\* "God is in the fire of the altar." (Bhagvat Geeta. p. 54.)

† Vid. 1. Thess. iv. 16. where the Judge of all the world is represented as descending to the sound of the eternal trumpet.

‡ The four heads of Brahma represent equally the four elements, and the four quarters of the globe. The history of the production of these four heads is somewhat curious, and I therefore introduce it here from the Mataya Purana, in Fab. Pag. Idol. vol. i. p. 319. "When Brahma assumed a mortal shape, he was pleased to manifest himself in Cashmir. Here one half of his body sprang from the other, which yet experienced no diminution ; and out of the severed moiety he framed a woman, denominated Iva and Satarupa. Her beauty was such as to excite the love of the god ; but deeming her his daughter he was ashamed to own his passion. During this conflict between shame and love he remained motionless with his eyes fixed upon her. Satarupa perceived his situation, and stepped aside to avoid his ardent looks. Brahma, being unable to move, but still desirous to see her, a new face sprang out upon him towards the object of his desires. Again she shifted her situation, and another face emanated from the enamoured god. Still she avoided his gaze, until the incarnate deity, become conspicuous with four faces directed to the four quarters of the world, beheld her incessantly, to whatever side she withdrew herself. At length she recovered her self possession, when the other half of his body sprang from him and became Swayambhuva or Adima. Thus were produced the first man and woman, and from their embrace were born three sons, in whom the Trimurti became incarnate."



and arms; and bearing in his hands the usual emblems of eternity and uncontrollable power,\* the Circle,† and Fire.‡

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\* Maur. Ind. Ant. vol. v. p. 852.

† The Circle or Ring was received as an expressive symbol of the Ark all over the world; and as the great Father was *hidden* within its inclosure during the prevalence of the diluvian waters, many fables sprang out of this connection. I shall mention only one, the mysterious Ring of Gyges, which was reputed to render the wearer invisible. "Gyges, according to Plato, found a brazen horse in a cavern. Within the horse was hid the body of a man of gigantic stature, having a brazen ring on his finger. This ring Gyges took and found that it rendered him invisible. The cavern, the ring, and the giant, shew pretty evidently whence this fable originated. The mare was a form of Ceres or Hippias, the mystic nurse of the ark-exposed Bacchus or Noah; the man therefore was the Ark. The dead giant is the gigantic Buddha, or the great father during the period of his death-like slumber while inclosed within the Ark. And the cavern was one of those sacred grottos within which the mysteries were perpetually celebrated; and from which both he and his initiated votaries were feigned to be born again." (Fab. Pag. Idol. vol. ii. p. 440. in notâ. 1.)

‡ "Suddenly a golden temple appeared, containing a chain of wrought gold. On the summit of the temple Brahma alighted, and held a canopy over the head of Sacya; while Indra, with a fan in his hand; Naga, prince of serpents, and the four tutelary deities of the four corners of the universe, attended to do him reverence and service." (Asiat. Res. vol. ii. p. 385.)

## LECTURE IV.

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### INVESTITURE, AND PHILOSOPHY OF THE INDIAN MYSTERIES.

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BY the fatigue attending these protracted ceremonies the aspirant became exhausted; and therefore to renovate his spirits, he was made to drink a fermented liquor out of a human skull. And now being fully regenerate, a new name was given him, expressive of his recently attained purity, and he was introduced to the Chief Brahmin, in the midst of the august assembly, who received him as a brother and associate, invested him with a white robe and tiara, seated him in an elevated situation, and solemnly delivered the Signs, Tokens and Lectures of the Order. His forehead was marked with a cross,\* which was explained as symbolical of the four points of the compass. An inverted level was inscribed on his breast, to express his recently acquired dignity, by which he was advanced to an equality with the superior order of the priests. He

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\* The sectarial mark on the forehead is called *Tilaka*, (Valmīc. Ramayana. p. 2.) Mr. Maurice (Ind. Ant. vol. v. p. 849.) says he has no doubt but this mark was the hermetic cross.

was invested with the sacred sash or belt,\* the consecrated Chaplet, the Kowsteke-Men, or Kowstoobh,† and the talismanic label for the left arm. The salagram,‡ or magical black stone was delivered to him§ as an amulet which would insure to him the protection of Vishnu, whose multiform shapes he was emblematically said to have assumed; and the serpent stone, an amulet similar to the anguinum of the Druids, was presented as an antidote against the bite of serpents, or other venomous reptiles.||

He was then instructed in the secret art of composing amulets for his own personal protection,¶

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\* Mr. Maurice is very particular in his description of this sacred Cord. It can be woven by no profane hand; the Brahmin alone can twine the hallowed threads that compose it, and it is done by him with the utmost solemnity, and with the addition of many mystic rites. *Three* threads, each measuring ninety-six hands are first twisted together; then they are folded into *three* and twisted again, making it consist of *nine*, i. e. *three times three* threads; this is folded again into *three*, but without any more twisting, and each end is then fastened with a knot. Such is the *zenner*, which being put on the left shoulder, passes to the right side, and hangs down as low as the fingers can reach. (Ind. Ant. vol. iv. p. 740.)

† Vid. Signs and Symbols. p. 100.

‡ Specimens of the Salagram may be seen in the Museum of the Asiatic Society.

§ Maur. Ind. Ant. vol. v. p. 908.

¶ Ibid. vol. iv. p. 660.

¶ "A branch of Snuhi (Euphorbia) in a whitened vessel, placed with a red flag on the house top, on the fourteenth day of the dark half *Chaitra*, drives away sin and disease." (Rājamārtanda, in Asiat. Res. vol. iii. p. 279.) A charmed paste to procure good fortune, is said, in the Drama of Sacontala to be prepared as follows: "I have filled," says Anusūyā, "the shell of a cocoa nut, which you see fixed on an Amra tree, with the fragrant dust of Nāgacésaras; take it down and keep it in a fresh lotos leaf, whilst I collect some Góráchana from the forehead of a sacred Cow, some earth from the consecrated ground, and some fresh Cusa grass, of which I will make a paste to ensure good fortune." (Sir W. Jones. Works. vol. vi.)

and incantations to procure the torture or destruction of his enemies,\* and being now fully invested, the candidate was entrusted with the sublime NAME,† which was known only to the initiated; and which signified the Solar Fire, or more properly the Sun itself, the sacred emblem of the supreme deity; and united in its comprehensive meaning the great Trimurti, or combined principle on which the existence of all things is founded, this word was OM ;‡

\* This was a most horrible ceremony in a country where the people were superstitiously addicted to the belief of preternatural acquirements. We are not informed what was the absolute nature of this charm; but the following was considered sufficiently efficacious to destroy an enemy. He who wished to use it, waited patiently for the ceremony of burning a widow on the funeral pile of her husband; from the flames of which he snatched the half consumed bamboo lever by which the bodies had been secured, and retreated rapidly to his hut. Here in the dead of night he formed this purified bamboo into a bow, and having set up a clay image to represent his unconscious adversary, he aims an arrow at its breast, which is believed to inflict a similar wound on his enemy, that would undoubtedly prove fatal unless averted by a counter incantation. The Hindoos used charms on every occurrence in life, and generally had the Lingam suspended from their necks. (Maur. Ind. Ant. vol. v. p. 935.) For protection against serpents and ravenous beasts; to cure diseases; to ensure success in litigated suits; to appease or destroy an enemy, &c. &c. The remnant of this ancient superstition is observable amongst the uneducated rustics in almost every part of Europe; but in India it still exists in all its primitive force.

† The Mahometans, in common with the Jews and Idolaters, attach to the knowledge of this sacred Name the most wonderful powers. "They pretend that God is the Lock of the Ism Allah, or Science of the name of God, and Mohammed the King; that consequently none but Mohammedans can attain it; that it discovers what passes in distant countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal; that it heals the bite of serpents, the lame, the maimed, and the blind." (Niebuhr, cited by Southey, Thalaba. vol. i. p. 198.)

‡ Vid. Asiat. Res. vol. i. p. 265.

or as it was expressed in a trilateral form in the mysteries AUM,\* to represent the creative, preserving and destroying power of the deity,† personified in Brahma—Vishnu—Siva, the symbol of which was an equilateral triangle.‡ This ineffable word formed the subject of incessant and pleasing contemplation, which could be indulged only in silence§ and seclusion; for the pronunciation of this awful Name A. U. M. ॐ,|| was said to make earth

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\* In the Oracles ascribed to Zoroaster is a passage which pronounces the sacred *Names* used in the Mysteries to be ineffable, and not to be changed, because revealed by God himself.

† Wilkins. notes on Bhagvat Geeta. p. 142. This mystic emblem of the deity OM, is forbidden to be pronounced but in silence. It is a syllable formed of the letters अ ऌ, उ ॐ, which in composition coalesce, and make ओ ॐ, and the nasal consonant म m. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

‡ Maur. Ind. Ant. vol. vii. p. 623. The perfections of God are thus described in the last book of the Ramayan, translated by Sir W. Jones. (Works. vol. vi.) "Vishnu is the being of beings; *one substance in three forms*; without mode, without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irrealisable. His operations no mind can conceive; and his Will moves all the inhabitants of the universe, as puppets are moved by strings." It must be observed, however, that the same is also true of the other two persons in the divine triad; for as these three are in fact but one person, the above attributes were ascribed to him, under what name soever he might be designated.

§ Bhagvat Geeta. p. 74.



|| Mr. Faber says, that this cipher graphically exhibits the divine triad Balrama, Subhadra, and Jagan-nath. In an old Purana, as we learn from the Abbe Du Bois, the following passage is found, which shews the veneration displayed by the ancient Indians for this tremendous word: "All the rites ordained in the Vedas, the sacrifices to the fire, and all other solemn purifications shall pass away; but that which shall never pass away is the word OM; for it is the symbol of the Lord of all things."

tremble, and even the angels of heaven to quake for fear. When it was thus perfectly communicated, the aspirant was directed to meditate upon it with the following associations, which are the mysterious names of the seven worlds, or manifestations of the power of OM, the solar fire. "OM!\* Earth, Sky, Heaven, Middle region, Place of births, Mansion of the blessed, Abode of truth."†

The Arch Brahmin, making a sign to the initiated to be silent and attentive, now entered on the explanation of the various emblems which were arranged around him; with the arcana of the hidden science enfolded under the holy gloom of their mysterious veil; the names and attributes of the several deities whose representations were sculptured on the cavern walls; and an elucidation of the mythological figures which every where abounded; emblems of Wisdom, Strength, and Beauty; Temperance, Fortitude, Prudence, and Justice, and every other commendable virtue.

The science of Astronomy occupied a proportionate share of attention during this display; but

Mr. Wilkins informs us from the Bhagvat Geeta, (p. 122.) that in addition to the above cipher, which signifies Om, the combination of two others,

 Tat, and  Sat, are necessary to compose the mysterious name of the deity. An Elephant's head was the visible emblem of this awful Name.

\* OM is termed by Dara Shekoh, the Seal by which secrets or mysteries are revealed. (Vid. Wait. Orient. Ant. p. 86.)

† Porph. de Ant Nymph. p. 268. Asiat. Res. vol. v. p. 348.

its more abstruse problems were hid from common investigation by the enigmatical obscurity with which they were studiously invested. Thus a horned elephant's head symbolized the Sun, and a rabbit the Moon;\* but the Sun and Moon were termed in their sacred dialect, the two eyes of god; therefore the foregoing emblems were mystically the two eyes of god. Geometry was very early practised in India, as is evident from the true proportions of those stupendous caverns which have been already described.† The Brahmins were consequently acquainted with the science of Arithmetic; they understood Music, and Mr. Maurice thinks they were the inventors of Algebra. Their sylvan residence imparted a taste for the study of Botany, which exemplified itself in the practice of Medicine and Surgery; nor were they ignorant of Chemistry, Mineralogy, Metallurgy; and excelled in many other abstruse arts, as well as those domestic manufactures which are attendant on civilization, and contribute their aid to the refinements of social life.

An extensive system of Symbolical instruction was used in the Mysteries, and the veil by which they were covered was too dense for the uninitiated to penetrate. Eternity was symbolized equally by a Serpent and a Wheel; Fire by a Trident;‡ Wisdom, Strength, and Beauty by a Circle of horned Heads; Benevolence by the Cow;§ Friend-

\* Heestop. p. 177.

† Vid. ut supra. p. 31.

‡ Maur. Ind. Ant. vol. v. p. 857.

§ The Cow was also a symbol of the great mother; (Hered. l. ii. c. 41.

ship by the Buccinum or Conch; Wisdom by the Chakram;\* the Lotos† was an emblem of the soul's freedom when liberated from its earthly tabernacle, the body; for it takes root in the mud deposited at the bottom of a river; vegetates by degrees from the germ to a perfect plant; and afterwards rising proudly above the waves, it floats in air as if independent of any extraneous aid. The Bull was an emblem of Religion, his four legs being representations of Purity, Compassion, Penance, and Truth; and the *triple* headband with which he was usually bound, denoted that he was to be worshiped morning, noon, and night. A Spear was a symbol of

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et Vid. Tobit i. 5.) for this animal was usually identified with the Ark. Thus the great father is indifferently said to be born from a Cow and from the Ark.

\* Krishna is described in the Geeta, (p. 91.) as "of infinite shape; formed with abundant arms, and bellies, and mouths, and eyes; crowned, and armed with a club and *Chakra*; a mass of glory darting refulgent beams around." "The Chakram is a round or circular machine, of which many devotees of Vishnu bear the emblem, imprinted on their shoulders with a hot iron. It is still used in some places as a weapon of war, and is nothing more than a large circular plate of iron, the outer edge of which is made very sharp. Through the centre a shaft passes, by means of which a rotatory motion is given to the plate, which whirls with great rapidity, and cuts whatever it approaches." (Dubois on the Inst. of Ind. p. 3. c. 11.) It is also used without the shaft, for Mr. Wilkins in his notes on the Geeta, (p. 96.) describes it as "a kind of *discus* with a sharp edge, hurled in battle from the point of the fore finger, for which there is a hole in the centre."

† This plant had the good fortune to be held sacred in most countries. In Egypt it was called the Lily of the Nile; and Mr. Savary, (vol. i. p. 8.) says it still maintains its pristine veneration in that country. It was the great vegetable amulet which distinguished the eastern nations. Their gods were always represented as seated on the lotos; it was the sublime throne of oriental mythology, and referred indubitably to the Ark of Noah.



Omnipotence, as Rays of Glory were of blessings emanating from the gods. A Serpent bearing a globe in its folds, represented the union of Wisdom and Eternity; and pointed to the great father and mother of the renovated world; the Egg and Lunette\* symbolized the generative principle, in the persons of the same progenitors; for the moon and egg were equally symbols of the Ark from which they issued when they became the parents of a new race. The triangle within a circle referred to the Trimurti;† and the Trident had a similar allusion. It was the Ark of Noah, which as a lunette symbolized the female principle, with the linga, or male principle for a mast; for according to the Brahmins, it was under this form that the two principles of generation‡ were preserved at the universal deluge.§ Thus were religion and philosophy veiled under the impervious shade of hieroglyphical symbols; unintelligible to the profane, and intended to lead them into a maze of error, from which it was difficult to extract a single idea which bore any resemblance to the original truth. These symbols were publicly displayed in their temples, and beamed streams of radiant light to the initiated; while to the profane they were but an obscure mass of unintelligible darkness.

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\* Siva is called "the god with the *Crescent*." (Bhagvat Geeta, p. 81.)

† Moor's Hind. Panth. p. 400.

‡ The fact is that the entire worship of these idolaters, was, and still continues to be, nothing less than a disgusting scene of lasciviousness, obscenity, and blood. (Vid. Buchanan. Researches in Asia. p. 129—141.)

§ Asiat. Res. vol. vi. p. 523.

Here the initiation ended, and the candidate was allowed to marry and to bring up his family. His third probation, or *Banperisth*, commenced when his children were all capable of providing for themselves, and he was weary of the troubles and vexations of active life. He returned with his wife into the recesses of the forest; renounced all other society; lived in the open air; ate only vegetables; practiced every kind of ablution known in his caste; used all the daily prayers without any omission, and occupied himself principally in sacrificing to the gods.\* And from this point of time he was said to be *twice born*,† and was considered as a being of a superior order.‡

The fourth Degree was believed to impart an extreme portion of merit to the intrepid sage who possessed courage enough to undertake the performance of its duties. After being formally installed by an assembly of his caste, he was solemnly bound by oath to the following observances: to rub his whole body every morning with ashes; to avoid the company of women; to wear heavy and inconvenient clogs, made of wood; to subsist entirely on alms; to renounce the world and all his former connections, and to exercise himself in incessant contemplation. This, added to an endless catalogue of other duties, penances, and mortifications, was believed capable of transforming the happy San-

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\* Maur. Ind. Ant. vol. v. p. 977.

† Valmic. Ramayan. p. 90.

‡ Ibid. p. 95.

nyase\* into the divine nature,† and to secure him a residence amongst the celestial gods.‡

## LECTURE V.

### THE VARIETIES IN CHINA AND JAPAN.

THE mysteries of China and its dependencies were essentially similar to those of India; being derived from the same source, and containing the same rites, founded on the same general principles; for ancient India comprehended the whole of that vast continent. A recapitulation of the ceremony of initiation will therefore be unnecessary, and I shall confine my notices of China and Japan to the detail of a few prominent facts, which constituted the shades of difference between them and other Asiatic nations.

The Chinese practised Buddhism in its most

\* The word Sannyase means a total abstraction from all worldly things. (Bhagvat Geeta. p. 143.)

† Ordin. of Menu. Sir W. Jones. Works. vol. iii. p. 461.

‡ "*Higher worlds*," say the Ordinances of Menu, "*are illuminated with the glory of that man, who passes from his house, into the fourth Order, giving exemption from fear to all animated beings, and pronouncing the mystic words of the Veda.*" (Sir W. Jones Works. vol. iii. p. 230.)

simple form, and worshipped an invisible God,\* until a few centuries before the Christian era, when *visible* objects of adoration were introduced;† and so rapid was the march of innovation, that in the course of a very short period, China was as famous as any other idolatrous nation for the number and variety of its objects of popular adoration.‡ It is true

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\* Martinus. in Maur. Ind. Ant. vol. v. p. 797.

† Lao-Kiun, who flourished about the year A. C. 600, introduced a system which bore a striking resemblance to that of Epicurus, and his followers styled themselves Immortals. (Maur. Ind. Ant. vol. v. p. 807.) They were materialists, but addicted, notwithstanding, to the worship of idols.

‡ Confucius attempted to reform the abuses which had crept into their religious mysteries; but licentiousness long indulged, could not quietly submit to the mortifying castigation of austere and unbending virtue. The Emperor and his grandees disregarded his admonitions; the Mandarins hated him for projecting a reformation in those abstruse mysteries, which in their present state were the chief source of all their wealth, and all their power; and one of them actually made an attempt upon his life. And the great philosopher, who was afterwards adored as a god by his countrymen, was obliged to fly from civilized society to escape from the dreaded machinations of his powerful opponents. He retired into the desert, and formed a school of philosophy, to which he invited all who were inspired with a love of virtue and science; and the genial effects of his improved system were reserved for the enjoyment of posterity.—One prominent misconception however counteracted the benefits which might reasonably be expected to result from this great man's improvements. On his death bed he predicted that there should arise in the western part of the world, a GREAT PROPHET, (Couplet. p. 78.) who should deliver mankind from the bondage of error and superstition, and establish an universal system of religion, which should be ultimately embraced by all the nations of the earth. His followers erroneously concluded that this great and powerful being was no other than Buddha or Fo himself, who was accordingly installed into their temples in a visible form, (Asiat. Res. vol. vii. p. 299.) with solemn pomp, as the chief deity of the Chinese empire. This proceeding opened a door to other idolatrous innovations; and ideal objects of worship, attended with indecent and unnatural rites, (Martin. Sinic. Hist. p. 149.) accumulated so rapidly, that China soon

that many abuses had crept, by gradual approaches, into their former system of worship; and the people, debased by superstition, were prepared for any novel scheme which might gratify their pride, or satiate their curiosity. The priests, intoxicated with the elevation they had attained, converted the profound veneration of the worshippers to their own aggrandisement; and successive changes tended, in the revolution of ages, greatly to deteriorate the primitive simplicity of their unsophisticated devotion.

The initiations were performed in a cavern; after which, processions were made round the *Tan* or altar,\* and sacrifices offered to the celestial gods. The chief end of initiation was a fictitious immortality, or absorption into the deity;† and to secure this admirable state of supreme and never-changing felicity, amulets‡ were delivered to the newly initiated candidates, accompanied by the magical words

became celebrated for the practice of every impurity and abomination which characterized the most degraded nation of the heathen world.

\* Bryant. Anal. vol. i. p. 94.

† Gros. Chin. vol. ii. c. 5.

‡ The most valuable amulet they can possess is a small idol enfolded in a sheet of consecrated paper. To his neck and arms are appended bracelets composed of a hundred small beads and eight large ones; and in a conspicuous situation is placed a large bead in the shape of a gourd. The happy possessor of this trinket on important occasions counted the beads pronouncing the mysterious words O-mi-to Fo! accompanied by many genuflections. The performance of this ceremony is recorded by marking a red circle round the neck of the genius; and at the death of the devotee, the aggregate number of these circles, as indisputable testimonials of the divine favour, or of deliverance from danger, are minutely attested and sealed by the officiating Bonze. The whole is then deposited in a small box and buried with the deceased as a passport to heaven, and a certain deliverance from the dreaded evil of successive transmigrations.

**O-MI-TO FO,\*** which denoted the omnipotence of the divinity; and was considered as a most complete purification, and remission of every sin. Their morality was limited to five precepts. The first forbids murder; the second, theft; the third, external impurity; the fourth, lying; and the fifth, drunkenness. They particularly recommended the candidate to afford protection to the bonzes,† that by the prayers of these holy men, they might be exempted from the fearful punishment of their transgressions; which, they were told, would otherwise consign their transmigrating souls to the purifying medium of a horse, a mule, a dog, a cat, a rat, or of a loathsome and insignificant reptile.

Much merit was attached to the possession of a consecrated symbol representing the great triad of the gentile world. This was an equilateral triangle, said to afford protection in all cases of personal danger and adversity. The mystical letter Y was also much esteemed from its allusion to the same tri-une god;‡ the *three* distinct lines of which it is

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\* *Omito* was derived, says Sir W. Jones, (*Asiat. Res.* vol. ii. p. 374.) from the Sanscrit *Armida*, *immeasurable*; and *Fo* was only another name for Buddha; or more properly, the same name softened down by a diversity of language and pronunciation. See Faber's *Pagan Idolatry*, (vol. ii. p. 342.) where the grades are traced by which the one became transformed into the other.

† These artful priests used magical ceremonies to delude the multitude, and to direct the tide of popular prejudice in their favour through the medium of superstition. They boasted of their power over the winds and elements, and proclaimed themselves the possessors of the philosophers' stone which would transmute the baser metals to gold, and convey the blessing of immortality.

‡ Fab. *Pag. Idol.* vol. i. p. 248. "Tao, or reason hath produced one;

composed forming *one*, and the one is three.\* This was in effect the ineffable Name of the deity; the Tetractys of Pythagoras, and the Tetragrammaton of the Jews. A ring, supported by two serpents, was emblematical of the world protected by the power and wisdom of the Creator; and referred to the diluvian patriarch and his symbolical consort, the ark; and the ark itself was represented by a boat, a mouth, and the number eight.†

The Rainbow was a celebrated symbol in these mysteries, and doubtless originated in the history of the deluge; for it was believed that the father of their radiant god Fo-hi was a rainbow,‡ which miraculously surrounded his mother while walking by a river's side. The aspirant, however, was the representative of Noah; and the ark, which was accounted his *mother* as well as his wife, was actually surrounded by a Rainbow at the time of his deliverance or new birth; and hence he was figuratively said to be the offspring of the Rainbow.

The Japanese held that the world was inclosed in an Egg§ before the creation, which floated on the

one hath produced *two*; two have produced *three*; and three have produced all things." (Du Halde, China. vol. ii. p. 30. Le Comte. China. p. 318.)

\* We find here again a superstitious veneration for odd numbers, as containing divine properties. Thus while the sum of the even numbers,  $2+4+6+8+10=30$  designated the Number of *Earth*; the sum of the odd numbers,  $1+3+5+7+9=25$  was dignified with the appellation of the Number of *Heaven*.

† Fab. Mys. Cab. vol. i. p. 253. ‡ Vid. Signs and Symbols. p. 101.

§ The Egg was always esteemed an emblem of the earth.

surface of the waters.\* At this period a pricklet† appeared amongst the waves which became spirit, and was called *Kunitoko-datsno-Mikotto*; from whence sprang six other spirits ;‡ who, with their wives were the parents of a race of heroes from whom proceeded the original inhabitants of Japan.§

\* The history is thus given in the Ceremonies and Religious Customs of various Nations. (p. 417.) "There is a pagoda at Micao consecrated to a hieroglyphic Bull, which is placed on a large square altar, and composed of solid gold. His neck is adorned with a very costly collar; but that indeed is not the principal object that commands our attention. The most remarkable thing is the Egg, which he pushes with his horns, as he gripes it between his fore feet. This Bull is placed on the summit of a rock, and the Egg floats in some water, which is enclosed within the hollow space of it. The Egg represents the Chaos; and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world, at the time of the Chaos, was enclosed within this Egg, which swam upon the surface of the waters. The Moon by virtue of her Light and her other influences, attracted from the bottom of these waters a terrestrial substance, which was insensibly converted to a Rock, and by that means the Egg rested upon it. The Bull, observing this Egg, broke the Shell of it, by goring it with his horns, and so created the world, and by his breath formed the human species. This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved amongst the Japanese, some idea of the creation of the world; but that being led into an error. in process of time, by the ambiguous meaning of the name of the Bull, which in the Hebrew language is attributed to the Deity, they ascribed the Creation of the world to this animal, instead of the Supreme Being."

† To this source may be referred the Gothic idol Seater, which Verstegan, from Johannes Pomarius, thus describes. (Restitution of Decayed Intelligence. p. 78.) First, on a pillar was placed a *pearce*, on the sharp prickled back whereof stood this idol. He was lean of visage, having long hair and a long beard; and was bareheaded and barefooted. In his left hand he held up a Wheel; and in his right he carried a pail of water, wherein were flowers and fruits. His long coat was girded unto him with a towel of white linen. His standing on the sharp fins of this fish, was to signify that the Saxons for their serving him, should pass steadfastly and without harm in dangerous and difficult places, &c."

‡ The good deity was called Amidas; the evil, Jemma.

§ Kämpf. Japan. b. iii. c. 1.



They worshipped a deity who was styled the son of the unknown god, and considered as the creator of the two great Lights of heaven.\*

The caverns† of initiation were in the immediate vicinity of their temples, because one of their old deities was said to be born from a cave;‡ and generally in the midst of a grove and near to a stream of water. They were furnished with large mirrors to signify that the imperfections of the heart are as plainly displayed to the sight of the gods, as the worshippers behold their own image in the glass. Hence the mirror was a significant emblem of the All-observing Eye of the god Tensio Dai Sin. They were also decorated with a profusion of hieroglyphical designs cut in white paper, as striking symbols of the purity acquired by initiation.

The term of probation for the highest degrees was twenty years; and even the hierophant was not competent to perform the ceremony of initiation until he himself had been initiated the same period; and his five assistants must necessarily have had each ten years experience from the date of their admission before they were competent to take this subordinate part in the initiations. The aspirant, during the term of his trial learned to subdue his

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\* In some of the representations of this idol he was portrayed sitting on the Lotos, with four arms, referring to the four Seasons of the Year, each of which had its appropriate emblem. In others he had seven heads, symbolical of the seven days of the week, and thirty arms, which represented the period or cycle of thirty years. His image was made of solid gold, to denote his eternity and imperishable nature.

† *Asiat. Res.* vol. vii. p. 422.

‡ *Kämpf. Japan.* p. 153.

passions; devoted himself to the practice of austerities, and studiously abstained from every carnal indulgence.\* In the closing ceremony of preparation he was entombed within the Pastos or place of penance; the door of which was said to be guarded by a terrible divinity armed with a drawn sword, as the vindictive fury or god of punishment. During the course of his probation the aspirant sometimes acquired such a high degree of enthusiasm, as induced him to refuse to quit his confinement in the pastos; and to remain there until he literally perished with famine. To this voluntary martyrdom was attached a promise of never-ending happiness in the paradise of Amidas. Indeed the merit of such a sacrifice was boundless. His memory was celebrated with annual rejoicings. The initiations† however were dignified with an assurance of a happy immortality to all who passed through the rites honourably and with becoming fortitude.

Amulets‡ were delivered to the initiated as a

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\* He was obliged to renounce the use of flesh, and to subsist wholly upon vegetable food; to use numerous ablutions daily; and as it is expressed by Kämpfer, kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himself up seven hundred and fourscore times every day.

† Vid. Signs and Symbols. p. 191.

‡ The amulets within their dwellings were numerous; every disease and misfortune having its appropriate charm. There was also one, says Kämpfer, (Hist. Japan. b. v. c. 4.) against Poverty; and this author quaintly remarks, "houses with this last mark must needs be very safe from thieves and housebreakers." But one of their most efficacious amulets was the Ofarrai or Indulgence, which was usually presented to the devout pilgrim who had performed his devotions at the temple of the most high god Tensio Dai Sin, at Ise. "This Ofarrai is a small oblong

certain source of protection in all dangers and adversities. Amongst these, two were the most venerated; a ring or circle of gold, as an emblem of eternity, ritually consecrated, was supposed to convey the blessing of a long and prosperous life; and a chaplet of consecrated flowers or sacred plants and boughs of trees; which being suspended about the doors of their apartments, prevented the ingress of impure spirits; and hence their dwellings were exempted from the visitations of disease or calamity.

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square box, about a span and a half long, two inches broad, an inch and a half thick, made of small thin boards, and full of thin, small sticks, some of which are wrapped up in a bit of white paper, in order to remind the pilgrim to be pure and humble, these two virtues being the most pleasing to the gods. The name of the temple Tai Singu, that is, the temple of the great God, printed in large characters, is pasted to the front of the box, and the name of the Canusi who gave the box, for there are great numbers that carry on this trade, to the opposite side, in a smaller character, with the noble title of Taiju, which is as much as to say, Messengers of the gods, a title which all the officers of Mias assume to themselves. This Ofarral, the pilgrims receive with great tokens of respect and humility, and immediately tie it under their hats, in order to keep it from the rain. They wear it just under their forehead, and balance it with another box, or bundle of straw, much of the same weight, which they fasten to the opposite side of the hat. Those that travel on horseback have better conveniences to keep and to hide it. When the pilgrims are got safe home, they take especial care for the preservation of this Ofarral, as being a relic of very great moment and consequence to them. (Kämpf. Japan. b. iii. c. 4.)

## LECTURE VI.

### ON THE MYSTERIES OF PERSIA.

THE Persian mysteries were indebted to Zeradusht,\* or Zoroaster for much of the celebrity which they attained. This great reformer is said by Hyde† and Prideaux‡ to be a Jew by birth,§ and to have

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\* He was called by the Persians, Zeradusht, and by the Greeks, Zoroaster. The question of the identity of Zeradusht and Zoroaster will form no part of the present undertaking. Such a person, under one of these names did actually flourish in Persia, and reform its religion about the latter end of the Babyonish captivity, and I am little concerned in this much agitated question. The curious reader may profitably consult Hyde on the Religion of ancient Persia; Richardson's Dissertation, § 2; Prideaux Connection, p. 1. b. iv.; and Faber's Pagan Idolatry, b. iii. c. 3.

† Hyde. Rel. vet. Pers. p. 314.      ‡ Prid. Con. vol. i. p. 213.

§ The Persian historians have shewn much anxiety to establish the supernatural perfection of this great prophet's birth. "A Persian author has declared," says Sir John Malcolm, (Hist. Pers. c. 7.) "that the religious, among the followers of Zoroaster, believed that the soul of that holy person was created by God, and hung upon that tree from which all that is celestial has been produced.... I have heard, this author observes, the wise and holy Mobud, Seeroash declare, that the father of Zoroaster had a cow, which, after tasting some withered leaves that had fallen from the tree, never ate of any other: these leaves being her sole food, all the milk she produced was from them. The father of Zoroaster, whose name was Poorhasp, was entirely supported by this milk; and to it, in consequence, they refer the pregnancy of his mother, whose name was Daghda. Another account says, this cow ate the soul of Zoroaster, as it hung to the tree, and that it passed, through her milk, to the father of that

received his education in the elements of the true worship amongst his countrymen in Babylon. He afterwards became an attendant on the prophet Daniel, and from him received initiation into all the mysteries of the Jewish doctrine and practice. His abilities being of a superior cast, he made a rapid progress in his studies, and became one of the most learned men of his age. Perceiving that the homage paid to his master was inspired by his extraordinary endowments, Zoroaster was desirous of converting his own acquirements to the same purpose; and as he was not enabled to prophesy by the aid of God's Holy Spirit, he had recourse to the study of magic, which he prosecuted under the Chaldean philosophers, who conferred upon him the privilege of initiation into their mysteries. This brought him into disgrace with Daniel,\* who banished him from the land, and prohibited his return on pain of death.† He fled to Ecbatana,

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prophet. The apparent object of this statement is to prove that Zoroaster was born in innocence; and that not even vegetable life was destroyed to give him existence. When he was born, he burst into a loud laugh, like the prince of necromancers, Merlin, and such a light shone from his body as illuminated the whole room. This ancient tradition respecting Zoroaster, which we meet with in Persian books, is mentioned by Pliny."

\* Hyde. *Rel. vet. Pers.* p. 114.

† I have given the above account of the early life of Zoroaster on the authority of Hyde and Prideaux, although I myself entertain some doubts of its probability. Whoever this extraordinary character might be, it is certain that he possessed an extensive knowledge of all the science and philosophy then known in the world and had been initiated into the peculiar Mysteries of every nation, to qualify himself for the distinguished part he was now about to act on the great theatre of the world. I think also it is highly probable that two distinct personages of the same name flourished

and giving out that he was a prophet, set about the arduous and dangerous design of reforming\* the Persian religion; the character of which, by a series of gradual and imperceptible changes, had become subverted from its primitive object; and the Sabian system had almost prevailed over the ancient Magian form of worship. Professing to be a rigid Magian, this plausible impostor, like other bold innovators of all ages and nations, soon found himself surrounded by followers in every rank of life, who entered into his schemes with all the enthusiasm usually excited by novelty, and gave their most strenuous support to his projected plan of reformation. He was openly patronized by the monarch, Darius Hystaspes,† who accompanied him into Cashmere for the purpose of completing his preparatory studies by the instruction of the Brahmins, from whom he had previously received initiation.‡ After having obtained a complete knowledge of their theological, mathematical, and astronomical system, he returned into Bactria, and took up his residence with his royal patron at Balk.§ He began with their religion. Before his time the Persians worshipped in the open air, and resisted

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in Persia at different eras, the former perhaps the inventor of a system which the other improved. (Vid. Justin. l. i. c. 1. Plin. l. xxx. c. 1. Diog. Laert. in Proem. &c. Prid. Con. vol. i. p. 212. Stanley on the Chaldean Philosophy, c. 2.; and Richardson's Dissertation. 2nd edition. p. 230.)

\* Pococke. Specim. Hist. Arab. p. 147.

† Hyde. Rel. vet. Pers. p. 323.

‡ Am. Marcell. l. xiii.

§ Prid. Con. vol. i. p. 220.

the innovation of covered temples,\* long after they were adopted by other nations; for they thought that an immaterial Being could not be confined in buildings erected by the hand of man; and therefore they considered the broad expanse of heaven as the sublime *covering* of a temple consecrated to the deity.† Their places of sacrifice were of an open and very simple nature, being elevated on hills,‡ and composed principally of irregular circles of unhewn stone, like those of the northern nations of Europe. They abominated images,§ and worshipped the Sun and Fire,|| as representatives of the omnipresent deity. Zoroaster succeeded in prevailing on them to preserve the Sacred Fire, which by burning on the highest hills, was liable to be extinguished by storms and tempests, in covered Fire towers,¶ which

\* The Persians were not singular in this custom; for the early Egyptians, as well as the Druids and others, worshipped in uncovered temples. (Clem. Alex. Strom. 5. Lucian de Deâ Syria.)

† Vid. Cic. de Leg. l. ii. c. 2.

‡ Strabo. l. xv.

§ Herod. Clio. l. i. Yet, "according to the Zinat o'ttawarikh, idolatry first arose in Persia from survivors preserving the busts and images of their deceased friends; which, in subsequent ages were venerated with divine honours by their posterity." (Wait. Orient. Ant. p. 11.)

|| Even the Jews in their idolatries were not exempt from the superstitious adoration of this element, a practice which they pretended to justify from their own scriptures. God, say they, appeared in the Cherubim over the gate of Eden as a *flaming sword*, (Gen. iii. 24.) and to Abraham as a *flame of fire*; (Gen. xv. 17.) and again to Moses as a *fire* at Horeb; (Exod. iii. 2.) and to the whole assembly of the people at Sinai, when he descended upon the mountain *in fire*; (Exod. xix. 18.) and they further urged that Moses himself had told them that their God was a *consuming fire*, (Deut. iv. 24.) which was reëchoed more than once; (Deut. ix. 3.) and thence the Jews were weak enough to worship the material substance, in lieu of the invisible and eternal God.

¶ Hyde de Rel. vet. Pers. c. 8. et passim.

were circular buildings, with a dome, and a small orifice at the top to let out the smoke. In these the sacred flame, where God was supposed to reside, was kept perpetually alive. Thus the building represented the Universe; and the central fire which constantly blazed within it, was figurative of the great luminary, the Sun.

He then proceeded to remodel the Mysteries;\* and to accomplish with the greater effect, his ambitious designs, he retired to a circular cave or grotto in the mountains of Bokhara,† which he ornamented with a profusion of symbolical and astronomical‡ decorations, and solemnly consecrated it to the Middle god or Mediator§ Mithr-As, or as he was elsewhere denominated, the invisible deity,|| the parent of the universe, who was himself said to be born, or produced from a cave hewn out of a rock.¶ Here the Sun,\*\* represented by a burning gem,

\* Pococke. Spec. Hist. Arab. p. 147. † Porph. de Ant. Nymph. p. 254.

‡ There do not exist two opinions respecting the early knowledge of astronomy in this quarter of the globe. Indeed Pliny says, (Nat. Hist. l. i. c. 26.) Belus inventor fuit sideralis scientiæ; and Belus was the grandson of Ham.

§ The Persians were so deeply impressed with this amiable characteristic of their god, that they denominated every person *who acted in the capacity of a mediator* between two contending parties; Mithras. (Plut. Isid. et Osir. p. 43.)

|| Mithras, whether corporeal or incorporeal, was unquestionably taken by the Persians for the Supreme Deity, according to that of Hesychius, *Μίθρας ὁ πρῶτος ἐν Περσῶν θεός*, Mithras the first god among the Persians; who was therefore called in the inscription (Apud Gruter. Thesaur. Inscrip. p. 34.) Omnipotenti Deo Mithræ. (Cudw. Intell. Sys. l. i. c. 4.)

¶ Just. Mart. dial. cum Tryph. p. 296. \*\* Porph. de Ant. Nymph. p. 265.



which beamed forth a lustre insupportably splendid and powerful,\* occupied a conspicuous situation ~~in~~ *the centre of the roof*; the planets were displayed in order round him, in studs of gold glittering on a rich ground of azure; the zodiac was splendidly represented in embossed gold,† in which the constellations Leo, or Leo Mithriaca,‡ and Taurus with the Sun and Lunette emerging from his head or back§ in beaten gold, as emblematical of the diluvian father and mother issuing from the ark, bore a distinguished character. The four ages of the world were represented by so many globes of gold, silver, brass and iron. Thus bedecked with gems and precious stones, and knobs of burnished gold; the cave appeared to the enraptured aspirant, during the celebration of the mysteries, illuminated, as it was, by innumerable lamps which reflected a thousand different colours and shades of colour,|| like the enchanting vision of a celestial palace.¶ In the centre of the cave was a marble fountain

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\* Maur. Ind. Ant. vol. ii. p. 28.

† The tomb of Osymandyas in Egypt, was surrounded with a broad circle of beaten gold, three hundred and sixty-five cubits in circumference, to represent the number of days in the year. (Diod. Sic. p. 44.)

‡ Maur. Ind. Ant. vol. v. p. 986.

§ The Bull and Sun were emblematical of the great father or Nqah riding in safety in the Ark; for Noah was the Sun, and the Bull was an acknowledged symbol of the Ark. (Porph. de Ant. Nymph. p. 265.) Hyde (de Rel. vet Pers.) says, that the Mogul emperors use this device on their coins. Sometimes however Leo is substituted for Taurus.

|| Maur. Ind. Ant. vol. v. p. 987.

¶ See the Story of the Second Calendar in the Arabian Nights Entertainments.

of water,\* transparent as crystal; to supply the numerous basins with which the grotto was furnished for the purpose of ablution and ceremonial purifications.† The cavern thus ornamented, furnished, and disposed, was an emblem of the widely extended universe,‡ supported by the three grand Pillars of Eternity, Fecundity, and Authority;§ and the symbols with which it was profusely adorned referred to every element and principle in nature.||

Every preparation being completed, Zoroaster caused a rumour to be propagated that he had been favoured with a celestial vision, received up into the abode of the Most High,¶ and permitted to converse with that awful Being face to face, who, he said, was encircled with a bright and ever living flame of fire; that a system of pure worship had been revealed to him, which he was directed to communicate to those only who possessed sufficient

\* Maur. Ind. Ant. vol. v. p. 990. † Porph. de Ant. Nymph. p. 263.

‡ Ibid. p. 254.

§ Signs and Symbols. p. 131.

¶ And let it not be thought that these riches and this refulgent splendour are inconsistent with probability, for the Persians of this age were a magnificent people, and possessed an abundance of wealth, which they used with great profusion. The palace of Ecbatana, the imperial residence of Shah-in-Shah is thus described: "The walls and ceilings were overlaid with gold, ivory, and amber, exhibiting the noblest designs, wrought in the most exquisite taste. Its lofty throne of pure gold was raised on pillars refulgent with jewels of the richest lustre. The monarch's bed, also of pure gold, was shaded with a golden vine and palm tree, on whose branches hung clusters of emeralds and rubies. He reposed his head on a cushion containing five thousand talents of gold, which was called the king's bolster; and his feet rested on another, containing three thousand talents of the same metal, &c. &c." (Maur. Ind. Ant. vol. vii. p. 481.)

¶ Prid. Con. vol. i. p. 216,

virtue to resist the allurements of the world, and were willing to devote themselves to the study of philosophy, and the pure and unmixed contemplation of the deity and his works.

In the most secret recesses of this hallowed cave, he now commenced the celebration of those famous rites which exalted his name to the highest summit of celebrity. Every person who wished to attain a knowledge of the Persian philosophy resorted to the Mithratic cave for initiation. The fame of Zoroaster spread throughout the world. Numbers from the most distant regions\* came to hear his Lectures; and, it is said, even Pythagoras travelled from Greece for initiation by this celebrated philosopher.† His doctrines however were a continued tissue of allegory, which none could understand but those who were qualified by initiation; and his System embraced all sciences, human and divine.

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\* The commentary on the book of Zeratûst in the Desatir contains many curious instances of these visits, which uniformly ended in conversion.

† Sir W. Jones thinks "it is barely possible that Pythagoras knew him. The Grecian sage," says he, "must have been far advanced in years; and we have no certain evidence of an intercourse between the two philosophers." (*Asiat. Res.* vol. ii.) On the other hand, Dean Prideaux observes, "that they who write of Pythagoras do almost all of them tell us, that he was the scholar of Zoroastres at Babylon, and learned of him most of that knowledge which afterwards rendered him so famous in the west. So saith Apuleius, and so say Jamblichus, Porphyry and Clemens Alexandrinus." (*Connect.* vol. i. p. 238.)

## LECTURE VII.

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### METHOD USED IN THE PREPARATION AND INITIATION OF CANDIDATES IN PERSIA.

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To prepare the candidate for initiation, numerous lustrations were performed with water, fire, and honey.\* It is said by some that he went through *forty* degrees of probation,† by others *eighty*,‡ which ended with a fast of fifty days continuance.§ These intense and protracted trials were endured in the gloomy recesses of a subterranean cavern, where he was condemned to perpetual silence, wholly secluded from society, and confined amidst cold and nakedness, hunger and stripes,|| accompanied with an extreme degree of refined and brutal torture.¶ The unbending severity of this stern noviciate, was in some instances attended with fatal effects;\*\* in

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\* Lucian in' Neeyom.

† Nonn. Dion. p. 97.

‡ Porph. de Abstin. p. 150.

§ Nicætas, cited by the Abbé Banier. Myth.

|| Mæur. Ind. Ant. vol. v. p. 902.

¶ "The dark places of the earth are full of the habitations of cruelty."  
Psalms lxxiv. 20.

\*\* When a candidate died under the infliction of these rigid penances, an event by no means uncommon, his body was cast into an inner cavern, and he was never more heard of. In the fifth century of christianity, according to the report of Socrates, a christian writer, (Hist. Eccles. l. ii.

others, the candidate suffered a partial derangement of intellect; but the few, whose robust nerves enabled them to rise superior to the most extreme suffering of a fully extended probation, were eligible to the highest honours and dignities; and received a degree of veneration equal to that which was paid to the supernal deities. But the unhappy novice, who suffered his courage to forsake him through excess of fatigue or torture, was rejected with the strongest marks of infamy and contempt, and for ever accounted profane and excluded from society.

The successful probationer, at the expiration of his noviciate was brought forth into the cavern of initiation, where he entered on the point of a sword presented to his naked left breast, by which he was slightly wounded,\* and then he was ritually prepared for the approaching ceremony. He was crowned with olive,† anointed with oil of

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c. 2.) "the christians of Alexandria having discovered a cavern *that had been consecrated to Mithras*, but for a long period closed up, resolved to explore it, and examine what remnants of that superstition it contained; when to their astonishment, the principal thing they found in it was a great quantity of human skulls and other bones of men that had been thus sacrificed; which were brought out, publicly exposed, and excited the utmost horror in the inhabitants of that great city." (Maur. Ind. Ant. vol. v. p. 965.)

\* Tertull. apud Maur. Ind. Ant. vol. v. p. 991.

† "The olive in the mysteries was commemorative of the olive branch brought back to Noah by the dove; and it was the propitious omen that the patriarch and his family would speedily emerge from the gloom of the Ark to the light of day; that they would each soon be able to exclaim, I have escaped an evil; I have found a better lot. With a similar allusion to the history of the deluge, the priests of Mithras were styled Hierocoraces, or sacred Ravens; and the oracular priestesses of Hammon, Peleades, or

*bân*,\* and armed with enchanted armour† by his guide, who was the representative of Simorgh, a monstrous griffin,‡ and an important agent in the machinery of Persian mythology, and furnished with talismans§ that he might be ready to encounter all the hideous monsters raised up by the Dives to impede his progress to perfection.|| Introduced into an inner

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*Doree*; while in consequence of the close connection of the *doree* and the *olive*, a particular species of that tree was denominated *Columbas*." (Fab. Mys. Cab. c. 10. with authorities.)

\* Berhani Kattas. The oil of *bân* is the balsam of Benoin. (Wait. Orient. Ant. p. 194.)

† Rich. Dissert. p. 170.

‡ "The Simorgh," says Wait, (Orient. Ant. p. 155.) "whose name implies that it is of the size of thirty birds, appears to have been a species of Eagle." In Richardson's Dictionary it is thus described: "It corresponds in some respects with the idea of the Phoenix, one only of the species being supposed to exist, and like the Griffin in shape and monstrous size. It is fancied to be rational, to have the gift of speech, and to have reigned as queen on the fabulous mountain of Kâf. The Caharmân nâmah gives an account of a conversation which that hero had with her, in which she informed him of her having lived several ages before Adam, and seen many wonderful revolutions of different species of beings that inhabited the globe before the creation of man. It is described by naturalists as a creature whose name is known, its body unknown;" and is probably but a duplicate of the Arabian *Roc*, (Vid. Arabian Nights' Entertainments; Tales of Sinbad.) for the Arabian word for the Simorgh was *Rakshi*; (Rich. Dissert. p. 174.) the Egyptian *Phœnix* (Ovid. Metam. l. xv. v. 392.) or the Indian *Garuda*. (Asiat. Res. vol. i. p. 248.)

§ "The most famous talismans, which rendered the heroes of Persian romance proof against the arms and magic of the Dives, (or wicked genii,) were *mohur Solimani*, or the seal of Solomon Jared, the fifth monarch of the world, which gave to its possessors the command of the elements, demons, and of every created thing;—the *Siper* or buckler of Jan-beh-Jan, more famous in the east than the shield of Achilles among the Greeks;—the *Jebek*, or the impenetrable cuirass;—and the *Tigh atish*, or the flaming sword." (Dissert. p. 272.)

|| The preparation for these encounters consisted of spells as a defence against enchantment, accompanied with ceremonies differing little from

apartment he was purified with fire and water,\* and solemnly put through the SEVEN† STAGES of initiation.‡ First he beheld a deep and dangerous vault from the precipice where he stood, into which a single false step might precipitate him down to the "throne of dreadful Necessity,"§ which was an emblem of those infernal regions through which he was about to pass. Threading the circuitous mazes of the gloomy cavern, he was soon awakened from his trance of thought, by seeing the sacred fire, at intervals, fearfully flash through its recesses and illuminating his path; sometimes bursting from beneath his feet; sometimes descending on his head in a broad sheet of white and shadowy flame. Amidst the terror thus inspired, his admiration was excited by the distant yelling of ravenous beasts; the roaring of lions, the howling of wolves, the fierce

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those practised by our European Knights errant, when setting out on their adventures to rescue distressed damsels from the power of necromancers or giants. (Vid. Rich. Dessert. p. 280.)

\* Maur. Ind. Ant. vol. v. p. 991.

† This is represented as a high Ladder with seven steps or gates. (Orig. con. Cels. l. iv. Vid. Signs and Symbols. p. 148.) The use of the number *Seven* forms an important feature in all the institutions of antiquity, whether their tendency be idolatrous or otherwise. The reference might probably be to the seven antediluvians who were saved with Noah in the Ark. The conjecture bears strong marks of truth from the extraordinary fact, that almost every ancient idolatrous nation addressed the rites of divine worship to Seven hero-gods. (See the second course; lec. 1.)

‡ This part of the ceremony might probably bear some allusion to the soul toiling through the *metempsychosis* towards perfection and everlasting beatitude; for Hyde informs us, (de Rel. vet. Pers. p. 254.) that this doctrine was shadowed out in the Persian mysteries.

§ Celsus, cited by Maur. Ind. Ant. vol. iv. p. 645.

and threatening bark of dogs.\* Enveloped in blackest darkness,† he was at a loss where to turn for safety; but was impelled rapidly forward by his attendant, who maintained an unbroken silence, towards the quarter from whence the appalling sounds proceeded; and at the sudden opening of a door he found himself in a den of wild beasts,‡ dimly enlightened with a single lamp. His conductor exhorted him to courage,§ and he was immediately attacked, amidst the most tremendous uproar, by the initiated in the forms of lions,|| tigers, wolves, griffins,¶ and other monstrous beasts; fierce dogs appeared to rise from the earth, and with dreadful howlings endeavoured to overwhelm the aspirant with alarm;\*\* and how bravely soever his

\* In the Zoroastrian Oracles, these dogs are said to spring out of the earth, and bay tremendously before the aspirant.

† Darkness was a symbol of Secrecy, and hence it was adored, and hailed with *three cheers*. (Vid. Signs and Symbols. p. 112.)

‡ To such miserable expedients were these idolaters reduced to perpetuate their system, that even these farcical representations were encouraged to give effect to the mysterious celebrations.

§ Rich. Dissert. p. 170.

|| Mr. Maurice thinks that real lions and other savage beasts were introduced; (Ind. Ant. vol. v. p. 997.) but this terrible conjecture must be admitted with great reluctance, from the imminent danger with which it would have been accompanied.

¶ Vid. Signs and Symbols. p. 151.

\*\* Pletlio, in his notes on the magic oracles of Zoroaster, says Mons. de Gebelin, speaks also of the dogs which are mentioned by Virgil. It was the custom he adds, in the celebration of the Mysteries, to place before the aspirant, phantoms in the figure of dogs, and other monstrous spectres and apparitions. (Monde. Primitif. tom. iv. p. 336. Vid. also Warb. Div. Leg. vol. i. p. 203.) Apollonius speaks of the same thing.



courage might sustain him in this unequal conflict, he seldom escaped unhurt.

Being hurried through this cavern into another, he was once more shrouded in darkness. A dead silence succeeded, and he was obliged to proceed with deliberate step, meditating on the danger he had just escaped, and smarting under the wounds he had received. His attention, however, was soon roused from these reflections and directed to other dangers which appeared to threaten. An undefined rumbling noise was heard in a distant range of caverns, which became louder and louder as he advanced, until the pealing thunder\* seemed to rend the solid rocks and burst the caverns around him;† and the vivid and continued flashes of light-

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Brimo up rises from the land of shades:

Snakes, wreath'd in oaken boughs curl'd round her hair,

And gleaming torches cast a dismal glare.

To guard their queen the hideous dogs of hell,

Rend the dark welkin with incessant yell;

The heaving ground beneath her footsteps shakes,

Load shriek the Naiads of the neighbouring lakes; &c.

FAWKES.

\* They were acquainted with a chemical process to imitate thunder and lightning. (Philostrat. Vita Apollon. l. 2. c. 33.)

† This was intended to represent the tremendous contests between the Peris and the Dives, which shook the earth to its foundation. These fabulous struggles for preeminence ran through the whole system of Persian romance, which indeed derives its principal attraction by the use of this machinery. In general the Peris or good genii have the superiority, but "when they are in danger of being overpowered by their foes, they solicit the assistance of some mortal hero; and to put him on a footing of prowess with the gigantic dives, or evil genii, he is armed with enchanted talismans, and mounted on some tremendous monster. One of the most famous adventurers in fairy-land is Tahnuraz, an ancient Persian king. The Peris honour him with a splendid embassy; and the Dives;

ning,\* in streaming sheets of fire, rendered visible the flitting shadest† of avenging genii, who, frowning displeasure, appeared to threaten with summary destruction these daring intruders into the privacy

who dread him, send also another. He consults the griffin Simorgh; she speaks all languages and knows future events. She counsels him to aid the Peris; informs him of the dangers he will encounter, and gives him instructions how to proceed. She offers her assistance to conduct him to *Jianistan*; and as a token of friendship, pulls some feathers from her breast, with which he ornaments his helmet. He then mounts the Simorgh, and armed with the buckler of Jan ben Jan, *crosses the dark abyss*, which mortals cannot pass without supernatural assistance. He arrives at Kaf: he defeats Arzshenk; and also another Dive still more fierce, called Demrush; whose residence is described as a gloomy cavern, where he is surrounded with vast piles of wealth amassed by plunder. Here Tahmuras, amongst other rich spoils, finds a fair captive, the Peri Merjan, whom the Dives had carried off, and her brothers had long searched for in vain. He chains the vanquished demons in the centre of the mountain; sets Merjan at liberty; and then in the true spirit of knight errantry, flies, at the Peris request, to the attack of another powerful Dive, called Houdkonz; but here Tahmuras falls. In the Shah namé, the celebrated Rostam, many ages afterwards, engages the Dive Arzshenk, who had escaped from the chains of Tahmuras, and kills him after a fierce battle. Arzshenk is there painted with a body somewhat human, and the head of a bull, which Rostam strikes off at a blow. The Dive Munheras is wounded with an arrow in the mouth by Gershab, the last king of the Pishdadian dynasty; and he is afterwards put to death by Sobrab, the son of Rostam. In the first encounter he has the head of a hog; but in the next he is pictured as a biform; one side resembling the head of a lion, the other that of a wild boar. Rostam, who is considered as the Hercules of Persia, among many other Dives, dragons, and enchanters whom he destroys, kills a demon called the Dive Sepid; and Father Angelo mentions having seen a stupendous monument in the midst of a plain, near the city of Fehellon, between Shuster and Shiraz, supposed to be commemorative of this combat; which was cut into a quadrangular fortification, with such regularity, that it had the appearance of being formed of one entire stone." (Rich. Diss. p. 170, 171, 172. and see Signs and Symbols. p. 149, 150, 151, 152.)

\* Maur. Ind. Ant. vol. v. p. 996.

† It has been thought that these illusions gave the first impulse to the practice of magic. (Wait. Orient. Ant. p. 185.)

of their chosen abodes.\* Scenes like these were multiplied with increasing horror, until nature could no longer endure the trial; and when the aspirant was ready to sink under the effects of exhaustion and mental agony, he was conveyed into another apartment to recruit his strength. Here, a vivid illumination was suddenly introduced, and his outraged feelings were soothed by the sound of melodious music,† and the flavour of grateful perfumes. Seated at rest in this apartment, his guide explained the elements of those invaluable Secrets which were more fully developed when his initiation was complete.

Having pronounced himself disposed to proceed through the remaining ceremonies, a signal was given by his conductor, and three priests immediately made their appearance; one of whom cast a living Serpent‡ into his bosom as a token of regeneration;§ and opening a private door, there issued forth such howlings and cries of lamentation and dismay, as struck him with new and indescribable emotions of terror. He turned his eyes

\* This was the emblematical FIERY GATE of heaven, through which souls descended in transmigration, under the conduct of Mercury, the celestial messenger of the gods. (Hem. Odys. l. 24. Virg. Æn. l. 4. Lucian. dial Mai. et. Merc.)

† Zoroaster introduced Music into the Persian Mysteries, which gave them a more imposing effect. (Strabo. l. 17.)

‡ Sometimes a serpent of ductile gold was used; but I am inclined to think from the analogy of other nations, that the snake was generally alive. Compare Maur. Ind. Ant. vol. v. p. 392, with vol. vi. p. 229.

§ See the Tenth Lecture.

with an involuntary motion to the place from whence these miserable bewailings appeared to proceed, and beheld exhibited, in every appalling form, the torments of the wicked in Hades.\* Turning with disgust from this scene of woe, he was passed through some other dark caverns and passages;† until, having successfully penetrated through this devious labyrinth consisting of *seven*‡ spacious vaults,§ connected by winding galleries,|| each open-

\* Maur. Ind. Ant. vol. vii. p. 675.

† Tale of Rustam, in Fab. Pag. Idol. vol. iii. p. 328.

‡ In conformity with these *seven* subterraneous caverns, the Persians held the doctrine of *seven* classes of demons. First, Ahriman their chief; second, the spirits who inhabit the most distant regions of the air; third, those who traverse the dense and stormy regions which are nearer the earth, but still at an immeasurable distance; fourth, the malignant and unclean spirits who hover over the surface of the earth; fifth, the spirits of the "vasty deep," which they agitate with storms and tempests; sixth, the subterranean demons who dwell in charnel vaults and caverns, termed Ghouls, who devour the corrupted tenants of the grave, and excite earthquakes and convulsions in the globe; and seventh, the spirits who held a solemn reign of darkness in the centre of the earth. (Vid. Maur. Ind. Ant. vol. iv. p. 642.) From this doctrine probably emanated the Mahometan belief of *seven* hells, or stages of punishment in the infernal regions; (Vid. Signs and Symbols. p. 153.) and *seven* heavens, in the highest of which the Table of Fate is suspended, and "guarded from demons, lest they should change or corrupt any thing thereon. Its length is so great, as is the space between heaven and earth; its breadth equal to the distance from the east to the west; and it is made of one pearl. The divine pen was created by the finger of God: that is also of pearls, and of such length and breadth that a swift horse could scarcely gallop round it in five hundred years! It is so endowed, that self-moved it writes all things, past, present, and to come. Light is its ink; and the language which it uses, only the angels can understand." (Maracci, in Southey's Thalaba, vol. ii. p. 247.) The *seven* hells of the Jewish Rabbies were founded on the *seven* names of hell contained in their Scriptures. (Basnage. Hist. Jews. p. 399.)

§ Signs and Symbols. p. 148. || Parph. de Ant. Nymph. p. 262.

ing with a narrow stone portal, the scene of some perilous adventure; and having, by the exercise of fortitude and perseverance, been triumphantly borne through this accumulated mass of difficulty and danger; the doors of the Sacellum were thrown open, and his darkness was changed into light.\* He was admitted into the spacious and lofty cavern already described, which was denominated the sacred grotto of Elysium. This consecrated place was brilliantly illuminated, and sparkled with gold and precious stones. A splendid Sun,† and starry system emitted their dazzling radiance, and moved in order to the symphonies of heavenly music.‡ Here sat the Archimagus in the East, high elevated on a throne of burnished gold, crowned with a rich diadem decorated with myrtle boughs,§ and habited in a flowing tunic of a bright cerulean tincture;|| round him were arranged in solemn order the Presules,¶ and dispensers of the mysteries; forming altogether a reverend assembly, which covered the awestruck aspirant with a profound feeling of veneration; and, by an involuntary impulse, frequently produced an act of worship. Here he was received with congratulations; and after having entered into the usual engagements for keeping secret the solemn rites of Mithras, the sacred WORDS were entrusted to him, of which the ineffable TETRACTYS, or Name of God was the chief.

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\* Porph. de Ant. Nymph. p. 253.

† Apul. Metam. l. 1.

‡ Strabo. l. 17.

§ Herod. l. 1.

|| Maur. Ind. Ant. vol. v. p. 1004.

¶ Hyde de Rel. vet. Pers. p. 336.

## LECTURE VIII.

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### INVESTITURE, AND PHILOSOPHY OF THE PERSIAN MYSTERIES.

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THE splendour and importance of the heathen mysteries gave them such a vast and overwhelming influence, even with the principal nobility of every ancient nation, that the high born youth displayed the utmost anxiety to endure the fatigue and danger of initiation, that they might be assimilated with that distinguished society, into which no other formula could introduce them. For this purpose every peril was braved, and every risk cheerfully encountered; and loss of life in the process was preferred to the dishonour of remaining voluntarily amongst the uninitiated and profane. Nothing but this unconquerable principle could have induced men to press forward through such a series of opposing difficulties, as we have just enumerated. The aspirant, however, having gloriously surmounted them, now claimed Investiture\* and Instruction. An abundance of amulets and talismans

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\* The ceremony of Investiture is described in Signs and Symbols, p. 188, 190.

was delivered to him after his investiture; and he was even taught the secret of constructing them, that he might be exempt from all assailing dangers, both in his person and his property.\* Every Emblem

\* These potent auxiliaries were very numerous and applied to every transaction in life, how trivial soever. I subjoin an enumeration of many of them from Richardson. (Dissert. p. 275.) "*Nushret* was an amulet for preventing or curing insanity, or other malady. *Keble*, a philtre by which necromancers pretended to reconcile enemies. *Ghezabghaw* were tufts made of the hair of sea cows, and hung round the necks of horses to defend them from fascination. *Shebarik*, a tree of which they make amulets for the same purpose. *Azimet*, an amulet, incantation or spell against serpents, disease or other evil. *Sulwanet*, shells, rings, or beads used as amulets. *Sulcan* denotes water taken from the grave of a dead man, poured from a kind of shell upon the earth, which they drink to the health of a person as a cure for love, or any severe affliction. *Atfet* or *Antfet*, small beads hung by women round their necks, as a charm to gain the affection of lovers. *Akret*, a spherical amulet worn by some women round their waists to prevent pregnancy; and by others to favour a conception. *Akhzet*, an amulet in form of a knot, which women wear to keep their husbands faithful. *Nirenk*, *nirek*, *hemail*, *tawiz*, *mikad*, *mutemmim*, *gezz*, *kherez*, *kehal*, *wejihet*, *rab*, *kyrzhlet*, *mawiz*, *berim*, signify amulets made of shells, beads, tufts of wool or hair, dead men's bones, &c. *Neju*, *ferhest*, *reki*, *shuh*, *latet*, *nezret*, &c. imply fascination or malignant eyes. *Kherchare* is an ass's head placed on a pole in a garden, &c. to guard against fascination. *Bazur* and *bazubend* signify amulets or any kind of ligatures used in enchantment, because they are in general fastened round the arm, which the latter word implies. *Cheshm benam*, an amulet for averting the fascination of malignant eyes." Thus far Richardson, but I beg leave to quote a very curious passage on this subject from Odoricus, in Hakluyt, cited by Southey, in his fine poem of Thalaba, (vol. i. p. 114.) although the Note is already somewhat too much extended. "In the country called Panten or Tathalamasin, there be canes called Cassan, which overspread the earth like grass, and out of every knot of them spring forth certaine branches, which are continued upon the ground almost for the space of a mile. In the sayd canes there are found certaine stones, one of which stones whosoever carryeth about with him, cannot be wounded with any yron; and therefore the men of that country, for the most part carry such stones with them, withersoever they goe. Many also cause one of the armes of their children while they are young, to be launced, putting one of the sayd

displayed to his view by the *Divine Lights*\* in this vast and diversified cavern;† every incident which excited his astonishment during the tedious process of initiation, was now converted to a moral purpose, and explained in a series of disquisitions, calculated to inspire an irrevocable attachment, alike to the mysteries, and to the persons of their administrators.

The candidate was taught that the benign influence of the superior light derived from initiation, irradiates the mind with some rays of the divinity; and inspires it with a degree of knowledge which is unattainable without this distinguishing privilege. He was instructed to adore‡ the consecrated fire, the gift of the deity,§ as his visible residence.|| He

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stones into the wound, healing also and closing up the sayd wound with the powder of a certain fish, (the name whereof I do not know,) which powder doth immediately consolidate and cure the sayd wound. And by the vertue of these stones, the people aforesaid doe, for the most part, triumph both on sea and land."

\* This display was denominated 'Αυτοφάνεια, as we learn from Pœllus in his Notes on the Oracles of Zoroaster.

† He was taught the hieroglyphical character, or sacred cipher, in which their mysterious dogmata were perpetuated; specimens of which, according to Sir W. Jones, (*Asiat. Res.* vol. ii. p. 57.) still remain.

‡ Ramsay on the Theology of the Pagans. p. 276.

§ Hyde. *Rel. vet. Pers.* p. 160.

|| The throne of the deity was believed to be in the Sun, (Hyde ut supra. p. 161.) which was the Persian paradise; but he was equally supposed to be resident in the Fire. In the *Bhagvat Geeta*, (p. 54.) Krishnaa says, "*God is in the fire of the altar; and some of the devout, with their offerings, direct their worship unto god in the fire.*" The priest alone was allowed to appear in the presence of this Shekinah; and he was obliged first to purify himself, by washing from head to foot, and being clothed in a white garment as an emblem of ceremonial cleanness. He then approached the sacred element with the utmost veneration; was careful not



was taught the existence of two independent and equally powerful principles, the one essentially Good, the other irreclaimably Evil;\* and the cosmogony was this: Ormisda, the supreme source of Light and Truth,† created the world at six different periods.‡ First, he made the heavens; second, the waters; third, the earth; fourth, trees and plants; fifth, animals; and sixth, man,§ or rather a being compounded of a man and a bull. This newly created being lived in a state of purity and happiness for many ages, but was at last *poisoned* by the temptations of a subtle serpent-genius, named Ahriman,|| who inhabited the

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to pollute it by the use of any *metal tool*, but used an instrument made of the purest wood divested of its bark. Even his breath was supposed to convey pollution; (Vallancey. *Ano. Hist. Irel.* p. 208.) and therefore while offering up his petitions for the public good, he covered his mouth with a linen cloth to prevent the possibility of profanation. The veneration of the Persians for Fire was so unbounded, that its pollution was strictly forbidden, even in private dwellings; the richest noble, equally with the meanest slave, would not dare so much as to spit in the fire; and if his dwelling, and every thing it contained were perishing by this devouring element, he was prohibited from controlling its progress by the use of water, which was also held sacred by the people, and was allowed merely to smother it by throwing earth, stones, or any similar anticom-bustible substance on it. The Parais of Guzerat still practice the same superstition. (Strabo. l. 15. Perron's *Zendavesta.* vol. ii. p. 567. Notes on Richardson's Dissertation. p. 277.)

\* Vid. Berhani Kattea, cited by Wait. *Orient. Ant.* p. 85.

† Porph. in vit. Pyth.

‡ Perron. *Zendavesta.* vol. iii. p. 384. Prid. *Con.* vol. i. p. 225.

§ "Mezdam," says the prophet, "separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or any thing material, indivisible and without position, by which he attaineth the glory of the angels. The Lord of Being created his servant free; if he doeth good he gaineth heaven; if evil, he becometh an inhabitant of hell." (Desatir. Book of Abad.)

|| Diog. Laert. in Proem.

regions of darkness, and was the author of evil;\* and his ascendancy upon earth became at length so great as to create an almost general rebellion against the creator Ormisda; by whom, however he was at length subdued. To counteract the effects of this renunciation of virtue, another pure being was created, compounded, as before, of a man and a bull, called *Taschter*, or *Mithras*,† by whose intervention, with the assistance of three associates,‡ a flood of waters was produced to purify the earth, by prodigious showers of rain, each drop as large as the head of an ox, which produced a general lustration. A tempestuous wind which blew for three successive days from the same quarter, dried the waters from the face of the earth; and when they were completely subsided, a new germ was introduced, from which sprang the present race of mankind.§

This Theogony was also inculcated. Ormisda created six benevolent gods, and Ahriman formed the same number of malignant spirits, who were always engaged in a violent contention for pre-eminence. The evil spirits at length succeeded in gaining the dominion over one half of the year, which the celestial deities were contented to resign to their

\* This Persian doctrine was the foundation of the Manichean heresy, which vexed the Christian Church from the fifth to the ninth century. (Vid. Bower. Hist. of Popes. vol. ii. p. 19.)

† This being was denominated *Μεστρος θεος*, and referred to the Sun.

‡ Here we find another evident duplicate of Noah and his triple offspring.

§ Vid. Perron's *Zendavesta*. vol. iii. Hyde. *Rel. vet. Pers.* p. 160. Bryant *Anal.* vol. iii. and Fab. *Pag. Idol.* b. iii. c. 8.

superintendence.\* A fable which bears an undoubted reference to the change and variety of the seasons; and represented the manner in which the year was governed by the successive recurrence of Summer and Winter, or Light and Darkness; the six summer, and the like number of winter months,† pointing also to the twelve signs of the Zodiac, which were emblazoned on the roof of the Mithratic cavern. The mysterious emblem which served to typify these perpetual contests for superiority was, *two Serpents‡ contending for an Egg*,§ the former being symbolical of the powers of Light and Darkness, and the latter of the World.||

On these legends many wild and improbable fictions were engrafted. The Archimagus related to the initiated, how the world had been seven times

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\* Plut. de. Isid. et Osir. p. 63.

† Thus every month was under the peculiar guardianship of a genius, from whom it received its name; (Rich. Dissert. p. 183.) and a particular day of each month was dedicated to him by festal rites and ceremonies.

‡ The deity was frequently represented as involved in the folds of a Serpent, (Mont. Ant. Supplem. p. 211.) in reference to the solar superstition, for the Serpent was a symbol of the Sun, and hence it was often depicted in the form of a ring with its tail in its mouth, as a striking emblem of the immortality of the deity, for whom this reptile was often substituted. Much may be seen on this subject in Signs and Symbols, lect. ii.

§ Vid. Montfauc. l'Antiq. Expl. tom. ii. p. 2. where is a plate of this emblem, which has also been copied by Maurice into the fourth volume of his Indian Antiquities.

|| Calmet says, that the Persians "offered sacrifices of *thanksgiving* to Oromazes; and to Ahrimanes, sacrifices to *avert misfortunes*. They took an herb called *Omomi* which they bruised in a mortar, invoking at the same time the god of hell and Darkness; they mingled with it the blood of a wolf which they had killed, and carried this composition to a place where the rays of the sun never entered, here they threw it down and left it." (Dict. in v. Démon.)

created and destroyed;\* how Simorgh, the omniscient griffin,† who had existed through all those revolutions of ages, revealed to a hero, called Caherman,‡ that the first inhabitants were the Peris, or good beings, and the Dives, or wicked ones,§ who waged eternal war with each other,|| and though the former were the most powerful,¶ their contests for superiority were sometimes so violent as to throw

\* Orient. Coll. vol. i. p. 119. This doctrine is set forth in an ancient Persian book, called the Desatir, which has been recently discovered and translated into English. "In the beginning of each Grand Period, a new order of things commenceth in the lower world. And, not indeed the very forms, and knowledge and events of the Grand Period that hath elapsed, but others *precisely similar to them* will again be produced. And every Grand Period that cometh, *resembleth from beginning to end* the Grand Period that is past. At the conclusion of a Grand Period, only two persons are left in the world, one man and one woman; all the rest of mankind perish; and hence mankind derive their origin from the woman and man who survive, and from whose loins numbers issue in the new Grand Period." (Book of Abad, and Commentary.)

† Rich. Dissert. p. 170.

‡ Vid. Caherman namè.

§ "Those who wish for success to their works of *this life*, worship the Devatas" (Dives.) (Bhagvat Geeta. p. 52.) To the same effect says the Saviour of mankind; (Luke xvi. 9.) Make to yourselves friends of the mammon of unrighteousness, &c.

|| D'Herbelot in voc. Peri. Rich. Dissert. p. 169.

¶ The following description of a meeting between two of these imaginary beings, from the Arabian Nights' Entertainments, will shew this fact. "As Maimoune mounted high to the middle region of the air, she heard a great flapping of wings, which made her fly that way; and when she approached, she knew it was a genie who made the noise; but it was one of those that are rebellious against God. As for Maimoune, she belonged to that class whom the great Solomon compelled to acknowledge him. This genie, whose name was Danhasch, knew Maimoune, and was seized with fear, being sensible how much power she had over him by her submission to the Almighty. He would fain have avoided her, but she was so near, *he must either fight or yield.*" (Amours of Carmaralzaman and Badoura.)

nature into convulsions,\* and cover the universe with dismay.† Then succeeded an animated account of the valour and prowess of certain Persian heroes, who dissolved enchantments, vanquished giants, destroyed the power of magicians, and made hostile fairies obedient to their will. And at the conclusion of the ceremony; as a last, great secret, the initiated were taught that important prophecy of Zoroaster, which his early instruction had taught him; that, in future times, a great prophet should appear in the world, the desire of all nations, who should be the son of a pure virgin, and whose advent should be proclaimed to the world by a new and brilliant star in the heavens, shining with celestial brightness at midday. The newly initiated candidate was strictly enjoined to follow the direction of this supernatural appearance, if it should happen in his day, until he had found the new born babe, to

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\* There is a good account of these *Peris* and *Dives* in Calmet's *Historical Dictionary*, under the word *Dæmons*, but too diffuse for insertion here.

† "The *Peris* are described as beautiful and benevolent, and though guilty of errors which had offended omnipotence, they are supposed, in consequence of their penitence, still to enjoy distinguished marks of divine favour. The *Dives*, on the contrary, are depicted as hideous in form, and malignant in mind; differing only from the infernal demons in not being confined to hell; but roaming for ever around the world to scatter discord and wretchedness among the sons of Adam. In the *Peris* we find a wonderful resemblance to the fairies of the European nations; and the *Dives* or *Genies* differ little from the giants and savages of the middle ages; the adventures of the eastern heroes breathe all the wildness of achievement recorded of the knights in Gothic romance; and the doctrine of enchantments in both, seem to claim one common source." (*Rich. Dissert.* p. 167.)

whom he was commanded to offer rich gifts and sacrifices, and to fall prostrate before him with devout humility as the Creator of the world.\*

This celebrated System, like all others which have not the revealed Word of God for their basis, branched out into numerous abominable rites, to sanction the vicious practices of potent individuals, whose countenance was found necessary or useful to aid the extension of its schemes; and thus the initiations gradually became so corrupt, as to serve as a cloak for licentious indulgences. Here the Phallus was a consecrated Symbol, which led to the grossest obscenities. To conciliate the Persian monarchs and nobility, who were much addicted to incestuous connexions;† these were at length sanctioned, and even encouraged in the mysteries;‡ and it became an axiom in religion, that the produce of a son and a mother was the best calculated for the office of a Priest!§

\* Abulfarag. Hyst. Dynast. p. 54. Hyde. Rel. vet. Pers. p. 382.

† Vid. Fab. Mys. Cab. vol. i. p. 182.

‡ "*The Persians marry their mothers, the Egyptians their sisters; and Chrysippus, in his treatise of Policy, asserts, that the father may lie with the daughter, the mother with the son, and the brother with the sister; but Plato more universally saith, that all wives ought to be in common.*" (Stanley's Lives. vol. iii. p. 94.)

§ Strabo. l. 15. Diog. Laert. in Proem. A most appalling description of the abominations necessarily resulting from such pernicious tenets is displayed in the Apocryphal Book, called the Wisdom of Solomon. (xiv. 22-27.)

tinguished popularity, and were consequently invested with a proportionate degree of splendour and magnificence.

The chief hierophant or dispenser of the mysteries was habited to represent the Demiurgus, or Creator of the Universe,\* and led a retired life of perpetual celibacy, that he might be entirely at liberty to devote himself to the study and contemplation of celestial things, and thus become a perfect master of every science embraced by the institution of which he was the despotic head.† The next superior

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the stratagems of Juno, in a variety of sports with which that period of life is so vehemently allured; and among the rest he was particularly captivated with beholding his image in a mirror; during his admiration of which, he was miserably torn in pieces by the Titans; who, not content with this cruelty, first boiled his members in water, and afterwards roasted them by the fire. But while they were tasting his flesh, thus dressed, Jupiter, excited by the steam, and perceiving the cruelty of the deed, hurled his thunder at the Titans; but committed his members to Apollo the brother of Bacchus, that they might be properly interred. And this being properly performed, Dionysus, whose heart, during his laceration, was snatched away by Pallas and preserved, by a new Regeneration, again emerged, and being restored to his pristine life and integrity, he afterwards filled up the number of the gods. But in the mean time, from the exhalations formed from the ashes of the burning bodies of the Titans, mankind were produced."

\* Euseb. *præp. evan.* l. iii. c. 12.

† To accomplish this abstraction with the greater certainty, it was customary for these dignified priests in the earlier periods of their history, to mortify the flesh by the use of certain herbs which were reputed to possess the virtue of repelling all venereal excitements. Nay, some were so rigid in this respect, as literally to proceed to the expedient of emaculating themselves, that all inclination to illicit pleasures might be effectually subdued. This practice was esteemed highly meritorious. It was an axiom that what is most valuable to man should be offered in sacrifice to the gods; and hence castration was invested with a high degree of supererogatory merit. Hence we are told by Lucian, (*de Dea*

officers were the Torchbearer, (Daduchus,) the Herald, (Ceryx,) and the attendant on the Altar, (O Epiboma.)\* Three other officers represented the Sun, the Moon, and the planet Mercury; besides whom there were four inferior attendants to whose care the less important departments of these mysterious celebrations were committed. They were denominated Epimelitæ.†

The aspirant was required to possess a character of irreproachable morality;‡ for as the system was *reputed to be* without stain of impurity, so a dissolute candidate was uniformly rejected with contempt, as calculated to bring disgrace on the institution, and involve it in all the opprobrium of public scorn. The probationary tests were strict and solemn. The most minute colloquial examinations were instituted to corroborate the testimony of others; so that it would require all the arts of successful imposture to elude the rigid investigations of the mystagogue into the aspirant's former life, character, and conduct.§

The initiations were preceded by a public festival; and the candidates, *whether male or female*,|| were carefully purified in the pellucid waters of a running

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Syria.) that in Syria, during the celebration of their most solemn rites, the priests would suffer themselves to be attired in female habiliments, and submit to the castigating knife, in the presence of the assembled crowd! Such is the power of enthusiasm!

\* Signs and Symbols. p. 201.

† Meurs. Eleusin. c. 15.

‡ Hence they were habited in *White*, because white was an emblem of innocence. (Cic. de Leg. et Vid. Pers. Sat. ii. v. 40.)

§ Plut. in Apophth. et Laced.

|| Apul. Metam. l. 11.



stream, and endured the rigours of a nine days preparation; after which the ceremonies commenced with prayer and sacrifice. During the continuance of these preliminary rites, the aspirants were exhorted to abstract their attention from every light and worldly subject, and to fix their minds intensely on the high and supernal celebrations which were performed under the actual inspection of the immortal gods,\* to an intimate union and communion with whom they were now about to be admitted.† The priests then proceeded to invoke a blessing by prayer; for the petitionary sacrifices (Αιτητικά) of heathen nations were used at the commencement of every important undertaking; and success was anticipated in proportion with the degree of sincerity that was used in supplicating the favour of the gods, *and the sterling value of the accompanying offerings.*‡ The ceremonies were opened by the officiating priest, who asked publicly, “Who is fit to be present at this ceremony?” To which it was answered, “Honest, good, and harmless men;” and he then rejoined, “Holy things are for holy people;”§ and cried with a loud voice, “Let us pray;”|| and then proceeded in due form to make

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\* Arrian. *Discert.* l. iii. c. 20. Cic. *de Leg.* l. ii. c. 14.

† Procl. in *Ramp.* Plat. l. i.

‡ Plat. *Timæa.*

§ Kellet. *Tricam.* Christ. p. 548.

|| At the commencement of these services amongst the Romans, proclamation was made, *ut fœrent linguas*, that the people should govern their tongues; and at the conclusion, before they were suffered to depart, they were enjoined *litibus et jurgiis abstinere*, to abstain from brawls and quarrels. During the whole continuance of the festival, the strictest equality

the requests of the attendant aspirants known to the benevolent deities. Then the sacrifice was offered with the customary formalities, seasoned with salt, because salt was an emblem of hospitality and friendship; and the priest augured from the entrails of the victim, whether the gods were propitious to their prayers. While the sacrifice was burning, the worshippers *circumambulated* the altar by a religious dance,\* which had an astronomical reference,† singing the sacred hymn;‡ and after the sacrifice a public procession was formed. First were arranged persons bearing the consecrated vessels; after these came virgins of the first families in the State, called

was observed, and a heavy fine was imposed on any opulent person who endeavoured to distinguish himself by an equipage. But when the celebration was ended, and every person resumed his ordinary station in life, the gradations of rank were defined and observed with their accustomed regularity. (Plin. Nat. Hist. l. xxviii. c. 2. Hor. l. iii. Od. 1. Juvenal. Sat. 12.)

\* The earliest religious dance with which we are acquainted, was a wild and frantic movement, accompanied with the clashing of swords and shields, called *Betarmus*; symbolical, according to Bryant, of the confusion which occurred when the Noetic family quitted the Ark. "But in process of time, when the Sabian worship was engrafted upon the rites of the Ark, its influence extended also to the sacred, commemorative dance. Though the wildness of the primitive *Betarmus* was scrupulously retained by the Cabiric priests, as far as their own gesticulations were concerned, yet its general irregularity, in point of figure, was now systematically exchanged for order, till at length it became the *circular dance*, and as such was devoutly performed in honour of the Sun, and the revolving host of heaven. Accordingly, in this its last modification it received the name of *Pyrrhic*, from P'Ur, the solar fire. These martial dances were used by the priests of the Corybantes, when they were about to initiate any person into their *Mysterics*." (Fab. Mys. Cab. vol. ii. p. 110.)

† Signs and Symbols. p. 224. Maur. Ind. Ant. vol. v. p. 921.

‡ Clem. Alex. Cohort. ad Gentes.

the Canephoræ, carrying golden vases full of the choicest fruits, amongst which serpents were entwined,\* allusive probably to some indistinct tradition of the fall of Eve. Then followed the Periphallia, who were furnished with long poles, which they elevated high in air, to exhibit τοὺς φαλλοὺς, which were affixed to the end.† These conspicuous personages were crowned with abundance of ivy, a herb sacred to Bacchus, and sang songs of no very delicate nature, if the subject matter may be gathered from the name, which was φαλλικὰ σμματα.‡ An abundance of females bearing the Thyrsis§ graced and accompanied the procession. Now came the Ithyphallis habited as women,|| but performing all the brutal and disgusting actions of drunken men. Then followed the elevation of a boat or ark¶ in allusion to the deluge, which was furnished with secret symbols of the generative faculty by which the world was re peopled after

\* Euseb. præp. Evan. l. i. c. 10. † Maur. Ind. Ant. vol. ii. p. 265.

‡ Athenæus, (l. i.) states distinctly that Priapus and Dionysus were one and the same person; which accounts for the gross obscenity of these rites.

§ The Thyrsis was a long pole adorned with garlands and ribbons, intermixed with sprigs of the vine and leaves of ivy, (Eurip. Bacch. v. 176, et passim.) and having at the end a conical fruit like a pomegranate or pine.

|| This abomination was expressly forbidden to the Israelites in the law of Moses, which points out the very early date of a custom which was the source of many licentious pollutions. (Deut. xxii. 5.) "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God."

¶ Plut. de Isid. et Osir. p. 336.

that event; the phallus,\* the navel of the great mother,† some ripe pomegranates,‡ and other indecent emblems.§ After which came that indispensable symbol, the *Liknon*, or mystical van of Bacchus, which was carefully and conspicuously elevated, and regarded with the highest degree of respect and veneration.|| To render the god propitious, music of every kind accompanied this celebration;¶ for it was thought that his passions might be soothed by the charms of melody, and the harmony of sweet sounds. This extended train swept along the streets of Athens in mock solemnity until the approach of night, when the revellers fled to the woods, some with torches, others with cymbals,

\* Vid. Bishop Cumberland's Treatise on Sanchoniatho's Phœnician History. p. 68. The phallus amongst the Egyptians was the symbol of fertility. (Savary's Letters on Egypt. vol. ii. p. 40.)

† We find Pindar (Nem. Od. 6.) asserting the dignity of the great mother, where he says that all the gods as well as men sprang from her fruitful womb.

‡ Clem. Cohort. ad Gentes. p. 12.

§ "In memory of the ark, the ancients were not only accustomed to carry about small navicular shrines, but sometimes even built their temples in the form of ships. Diodorus Siculus mentions that Sesostris constructed a ship, which was 280 cubits long; and adds that it was made of cedar; that it was covered with plates of gold and silver, and that it was dedicated to Osiris or Noah, at the city of Theba, or the Ark. It is sufficiently evident, both from the preceding description of this ship, from its being dedicated to Osiris, and from its being placed in the inland district of the Thebais, that it was never designed for a voyage at sea. It was, in fact, an immense navicular temple, built in imitation of the Ark, and destined for the solemn performance of the diluvian Mysteries. Hence the Greeks designated a temple and a ship by the same word *Naus* or *Naos*; and hence, what is doubtless a relic of the primeval arkite idolatry, we still call the body of a church, in contradistinction to the chancel, the *Nave*, or ship." (Fab. Mys. Cab. vol. i. p. 215.)

|| Apuleius. l. ii.

¶ Diocl. Sic. l. v. c. 3.

making "the welkin" resound with frantic cries and invocations of the deity. Evoe!\* Sabai!† Bacchi! Hues!‡ Attes! Attes! Hues!§ and the rites ended as they began, with systematic uncleanness and obscenity, drunkenness and prostitution.||

A banquet was prepared in the temple, at which the bacchantes danced in a state of nudity,¶ exciting the passions, and producing those abominations which Arnobius, Epiphanius, Tertullian and others so justly reprobate and condemn. At these feasts

\* Or Eva, from Eve the first sinner, says Clemens Alexandrianus. (Cohort. ad Gentes. p. 9.)

† Aristoph. Vespæ. Schol. v. 9. Sabazius was a name of Bacchus. (Cic. de nat. deor. l. iii. c. 23.) Some think the above exclamation was corrupted from Jehovah *Sabaoth*. Sir W. Jones says it corresponds with the Indian Siva.

‡ Or YHS. Another name of Bacchus; as is also Attes. (Clem. Alex. Protrept.)

§ Diod. Sic. l. iv. c. 3. These exclamations are said by Strabo to have originated in the East; and hence Dr. Wait, (Orient. Ant. p. 214.) thus writes the passage in the Sanscrit;

Āhō! Sīvā! Īsā! Ād'hīsā! Ādyē sēvā!

which is thus translated; "Hail! O Siva! Lord! Supreme Lord! Salutation to the first existent!"—It is more probable however that this species of invocation was borrowed from the patriarchal worship. See Exodus, (xxxiv. 6, 7.) where God himself announces his divinity by eleven appellations.

¶ Sophocles addresses Bacchus as the

"Immortal leader of the maddening choir,  
Whose torches blaze with unextinguish'd fire;  
Great son of Jove, who gild'st the tuneful throng,  
Thou who presidest o'er the nightly song;  
Come with thy Naxian maids, a festive train,  
Who, wild with joy and raging o'er the plain,  
For thee the dance prepare, to thee devote the strain."

FRANKLIN:<sup>th</sup>

¶ Plat. de Legibus. l. vii.

great quantities of wine were usually consumed; excessive drinking being esteemed an irrefragable proof of superior piety to the gods; and to retire from a sacrifice perfectly sober, was considered as an indelible mark of infamy.\* At the conclusion of the feast, the priests filled two earthen vessels with water or wine; and placing them due east and west, after certain ceremonies perfectly consonant with their situation, *they overturned them* as a libation† to the gods; a very appropriate rite at the winding up of a drunken party.‡

Leaving these frantic revellers to enjoy their abominations; let us now more particularly enquire into the rites of initiation; always bearing in mind that the mysteries were accessible to both sexes, and were celebrated at dead of night in secret places, carefully guarded against intrusion.

\* This practice is explicitly condemned by Plato; who, speaking of the abomination of the Dionysiaca, says that he was present at one of these celebrations, and *saw the whole city of Athens in a state of beastly drunkenness.* (De Leg. l. i.) Hence the prophetic figure used in the threatened destruction of Babylon. "In their heat I will make their feasts, and *I will make them drunken*, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord." (Jerem. li. 39.)

† Atheneus, apud Fab. Pag. Idol. vol. iii. p. 171. Mr. Faber conceives that the vases alluded to the Ark, and the libation to the deluge; and hence the emptying of them properly concludes the mystic festival, and represents the retiring of the diluvian waters.

‡ The most outrageous excesses were frequently committed by the female Bacchantes when inflamed with wine, lust, and enthusiastic fury, (Eurip. in Bacch.) which they mistook for the inspiration of the jolly god. It is recorded that the daughters of Minya, under the furious impetus of this diabolical fervour, actually slew a young man named Hippasus, and served up his body as a banquet to the company. (Auton. Metam. l. x.)

## LECTURE X.

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### CEREMONIES OF INITIATION INTO THE MYSTERIES OF BACCHUS.

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THE place of initiation was a gloomy cave,\* or rather a connected range of caverns,† fitted up

\* The Nympheum, or place of initiation in Greece is thus briefly described by Homer.

“ High at the head a branching olive grows,  
And crowns the pointed cliffs with shady boughs.  
Beneath, a gloomy grotto's cool recess  
Delights the Nereids of the neighbouring seas;  
Where bowls and urns were form'd of living stone,  
And massy beams in native marble shone:  
On which the labours of the Nymphs were roll'd,  
Their webs divine of purple mix'd with gold.  
Within the Cave the clust'ring Bees attend  
Their waxen works, or from the roof depend.  
Perpetual waters o'er the pavement glide;  
Two marble doors unfold on either side;  
Sacred the south, by which the gods descend;  
But mortals enter at the northern end.”

Pope. Od. l. xiii. v. 122.

The gate of entrance for the aspirant was from the north; but when purged from his corruptions, he was termed indifferently, new born, or immortal, and the sacred south door was from thence accessible to his steps.

† Vid. ut supra. p. 24. Plut. de Isid. et Osir. p. 639. The most celebrated of these Greek caverns, were the caves of Eleusis, Athens, the grotto of Trophonius at Lebadea in Beotia, and the horrid subterraneous dens of Samothrace.

with a series of terrific machinery that might display, with full effect, all the terrors of the process. Streams of water ran through various parts of its dismal area; which served equally for the purposes of lustration, and to shadow out the diluvian waters pervading the material world. The cavern was ritually consecrated\* and secreted from vulgar observation by being the reputed residence of the vindictive deities, whose vengeance, it was believed, would undoubtedly descend on the fated head of the unfortunate intruder, who, by accident or design, should penetrate unbidden within the sacred precincts.† Here the priests, crowned with serpents,

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\* In Egypt and other nations, the place of initiation was a pyramid erected over a subterraneous cavern. It appears to have been dedicated to that purpose with an intensity of labour that produced the solidity which bids defiance to the ravages of time. The Arabians have a tradition, says Greaves, in his *Pyramidographia*, that the Egyptian pyramids were built by Saurid Ibn Salhouk, king of Egypt, *who lived three hundred years before the Flood*? The pyramidal form of building was adopted alike for its firmness and durability; and its symbolical reference to the Sun from an imitation of the spiral flame. And what are the Spires of our present churches but an imitation of this primitive system of pyramidal architecture?

† Maundrell has accurately described one of these places of initiation near Tortosa, which however he erroneously conceives to be a double sepulchral monument. "The first antiquity that we observe," says he, "was a large dyke, thirty yards over at top, cut into the firm rock. Its sides went sloping down with stairs formed out of the natural rock, descending gradually from the top to the bottom. The dyke stretched in a direct line from east to west, more than a furlong, bearing still the same figure of stairs running in right lines all along its sides. This dyke was on the north side of the *Serpent Fountain*." (Pinkert. *Collect. of Travels*. vol. x. p. 315.) Mr. Maundrell then describes a spacious court cut in the rock containing an altar or cromlech, and two pyramidal towers at the distance of about half a mile from it. "Each of these towers," says he, "has under it several sepulchres, the entrances into which are on the



the symbols of initiation, performed their dreadful and unhallowed rites. Their incantations commenced with the consecration of an Egg,\* to commemorate equally the creation of all things, which were traditionally believed to have sprung from an

south side. It cost us some time and pains to get into them, the avenues being obstructed first with briars and weeds, and then with dirt, but we removed both these obstacles. Going down seven or eight steps you come to the mouth of the sepulchre, when crawling in, you arrive in a chamber which is nine feet two inches broad and eleven feet long. Turning to the right hand, and going through a narrow passage you come to a second room, which is eight feet broad and ten long. *In this chamber are seven cells for corpses, two over against the entrance, four on the left hand, and one unfinished on the right. These cells were hewn directly into the firm rock. We measured several of them and found them eight feet and a half in length, and three feet three inches square. I would not infer from hence that the corpses deposited there were of such a gigantic size as to fill up such large coffins; though at the same time why should any men be so prodigal of their labour as to cut these caverns into so hard a rock as this was, much farther than necessity required.*" (The fact is, they were never intended for corpses, but as conveniences for the terrific machinery of initiation.) "On the south side of the first chamber was a narrow passage of seven feet long, leading into a third room, whose dimensions were nine feet in breadth, and twelve in length. *It had eleven cells, of somewhat a less size than the former, lying at equal distance all round about it. Passing out of the first room foreright, you have two narrow entrances, each seven feet long, into a fourth room. This apartment was nine feet square; it had no cells in it like the others, nor any thing remarkable but only a bench cut all along its side on the left hand.*" This was the sacellum. (Maxdrell. ut supra. p. 316.) Several other similar ranges of subterraneous caverns are found in the same neighbourhood, which might be, and probably were connected together.

\* Plat. Sympos. l. ii. c. 3. "Hyginus has preserved a curious tradition respecting the Assyrian Venus, in which the arkite dove, and the mundane egg, make a very conspicuous appearance. An egg of wonderful magnitude was reported to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it sat doves; and out of it was at length produced that Venus, who was afterwards styled the Syrian goddess." (Fab. Mys. Cab. vol. i. p. 81. with authorities.)

Egg\* formed by the deity; and the renovation of mankind by the great father.

The first actual ceremony among the Greeks was to purify the aspirant with water, and to crown him with myrtle,† because the myrtle tree was sacred to Proserpine.‡ He was then introduced into a small cave or vestibule to be invested with the sacred habiliments;§ after which his conductor delivered him over to the mystagogue, who then commenced the initiation with the prescribed formula, *Εκας, Εκας, εστε βεδηλοι*, Depart hence, all ye profane; and the guide addressed the aspirant by exhorting him to call forth all his courage and fortitude, as

\* Vid. Grot. de Verit. i. s. 16. in nota, k.

† Schol. Aristoph. Ranis.

‡ The machinery of these mysteries is thus described by Paellus in a Greek MS. quoted by Taylor in his Dissertation on the Eleusinian and Bacchic mysteries. (Pamphleteer. vol. viii.) "The Eleusinian mysteries consisted in representing the fabulous narration of Jupiter mingling with Ceres and her daughter Proserpine. But as venereal connections take place along with the initiations, a marine Venus is represented as arising from certain fictitious genital parts; afterwards the celebrated marriage of Proserpine with Pluto takes place, and those who are initiated sing, 'I have eat out of the drum, I have drank out of the cymbal, I have borne the mystic cup, *I have entered into the bed.*'" (This is evidently the *Pastos* of the mysteries, in which the aspirant for the higher degrees was immured during the period of his probation.) "But the pregnant throes likewise of Ceres are represented." (Here Ceres is the ark; and her pregnant throes refer to the dismemberment of that sacred vessel, and the egress of the hero gods.) "Hence the supplications of Ceres are exhibited; her drinking of bile, and the pains of the heart. . . . After all this, the honours of Bacchus succeed; the cista, and the cakes with many bosses like those of a shield; likewise the mysteries of Sabazius, divinations of the priestesses of Bacchus; a certain sound of the Thesprotian kettle, the Dodonean brass; another Corybas, and another Proserpine, who are resemblances of demons, &c. &c."

§ Chrys. Orat. 12,

the process on which he was now about to enter, was of the most appalling nature. And being led forward through a series of dark passages and dismal caverns, to represent the erratic state of the ark while floating on the troubled surface of the diluvian waters,\* the machinery opens upon him. He first hears the distant thunder pealing through the vault of heaven,† accompanied by the howling of dogs‡ and wild beasts; an apt representation of the confusion which prevailed amongst the multiplicity of domestic and ferocious animals during the period of Noah's confinement in the Ark. These terrific noises rapidly approach, and the din becomes tremendous, reverberated, as it doubtless was, in endless repetitions, from the echoing vaults and lofty caverns within whose inextricable mazes he was now immured. Flashes of vivid light now broke in upon him, and rendered the prevailing darkness more visible; and by the momentary illumination he beheld the appearances by which he was surrounded. Monstrous shapes and apparitions,§ demonical figures, grinning defiance at the intruder; mystical visions and flitting shadows,

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\* It was a rude and fearful march through night and darkness. (Stobæus. apud Warb. Div. Leg. vol. i. p. 235.)

† It has been asserted that the Egyptians, and hence probably the Greeks were acquainted with some chemical process to produce an explosion like gunpowder. (Maur. Ind. Ant. vol. vii. p. 671.) If this be correct, the imitative thunder is easily accounted for.

‡ St. Paul admonishes the heathen converts to *beware of dogs*. (Phil. iii. 2.)

§ *Monstrum, horrendum, informe, ingens cui lumen ademptum.* (Æn. l. vi.)

unreal phantoms of a dog-like form,\* overwhelms him with terror.† In this state of horrible apprehension and darkness, he was kept *three days and nights*.‡

With passions thus excited, the aspirant was now made to perform *the aphanism*, or ceremonies commemorative of the mystical death of Bacchus.§ He was covered with the Pastos or Bed; or in other words he was subjected to confinement in a close cell, that he might reflect seriously, in solitude and darkness, on the business he was engaged in; and be reduced to a proper state of mind for the reception

\* Plutho. Schol. in Orac. Zoroast. p. 131. The celebrated *Barker Anubis* (Iatratores, semicanem deum. Æn. l. viii.) was exhibited; Cerberus, the infernal monster, was here represented in mimic shew with his three heads, which are said by Porphyry to have referred to the rising, setting, and setting of the Sun; (Apud Euseb. præp. Evan. l. iii.) and hence it is a reasonable conjecture that this noisy, latratory porter of hell was nothing more than an emblem of the solar orb.

† Proclus. in Plat. Theol. l. iii. c. 18. Dion. Chrys. Orat. 12. Orig. cont. Cels. l. iv.

‡ Fab. Pag. Idol. vol. iii. p. 156. This ceremony had a particular and intimate connection with the Egyptian plague of *darkness*, says Faber. "The scriptural account of it is very brief, yet it sets forth one circumstance of high importance. There was a thick darkness in all the land of Egypt *three days*; they saw not one another, neither rose any from his place for *three days*. It appears then that the duration of the preternatural darkness was precisely equal to that of the darkness of the Mysteries." (Fab. ut supra.)

§ Or Osiris; for Bacchus and Osiris were one and the same mythological personage, (Auson. Epig. 30.) as were also Ceres and Isis; (Diod. Sic. l. i.) and as such they will be considered throughout this description of the mysteries of Greece. (See on this point, Fab. Mya. Cab. vol. i. p. 156.) The same rites were also celebrated by the Phrygians and Byblians in honour of Attis and Adonis or Thammuz. (Lucian de deâ Syriâ. s. 6, 5. Vid. Ant. of Masonry. p. 104.)

of sublime and mysterious truths.\* This was the symbolical death of the mysteries;† and the deliverance from confinement was the act of regeneration or new-birth; and hence the renovated aspirant was termed διφυνς or twice born; once from the womb of his natural mother, and again from the Pastos of initiation. During the period of his imprisonment in the cell, he was alarmed by a crash resembling the rush of mighty waters bursting with sudden impetuosity from a deep abyss, or the deafening fall of a tremendous cataract; for now was the representation displayed of the overwhelming waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon,‡ raging in quest of Osiris,§ discovered the ark in which he had been secreted, and violently rending it asunder,|| scattered the limbs of his victim over the face of the earth amidst the din of dissolving nature.¶ The aspirant heard the lamentations

\* In some of the mysteries a statue resembling a dead body, (Jul. Firm. de error Prof. Rel. p. 45.) was enclosed within an ark, (Plut. de Isid. et. Osir. p. 368.) shaped like a crescent; to represent the mystical death of Noah when enclosed in that sacred vessel. (Apuleius. l. ii.) In Egypt the symbol in which Osiris was feigned to be incarcerated was sometimes a wooden cow, because that animal was emblematical of the ark. (Fab. Pag. Idol. vol. i. p. 34. and refer to plate 42 of Pococke's Description of the East. vol. i. p. 108.) An oration was pronounced over the body by the hierophant, relating most probably to the deluge. (Diod. Sic. l. i.)

† Orph. Argon. v. 28.

‡ Typhon was a personification of the sea, (Plut. de Isid. and Osir. p. 363.) or the deluge, as Osiris was of the patriarch Noah, (Fab. Mys. Cab. vol. i. p. 151.) and hence the propriety of the fable; however enveloped in mystery by the ritual of initiation.

§ Jambl. de Myst. s. vi. c. 5.

|| Plut. ut supra. p. 354.

¶ In this allegory we must view Osiris as the ark itself rather than the

which were instituted for the death of their god, whose representative he was, accompanied with doleful cries and howlings of men, women and animals, to symbolize the death shrieks and exclamations of terror, consternation, and despair, which prevailed throughout the world at the universal destruction of animated nature, and which would unquestionably salute the ears of Noah while enclosed within the vessel of safety. Then commenced the wanderings of Rhea in search of the remains of Bacchus, her body begirt with a serpent, and a flaming torch in her hand,\* with lamentations† for the loss; accompanied with frantic shrieks and furious gesticulations; which continued, accompanied by many minute ceremonies,‡ for a con-

diluvian patriarch, and his scattered limbs, its contents, which supplied the whole earth with men and animals after the waters had subsided. The ceremonies, however, were, in many respects, so contradictory to each other, that there exists much difficulty in reducing them to order.

\* Minuc. Fel. p. 158.

† These lamentations were figuratively said to continue forty days, in commemoration, probably of the period in which the waters of the deluge actually increased upon the earth. (Gen. vii. 12.)

‡ The following account of a disgusting ceremony, quoted by Mr. Taylor from Arnobius, will show one of the practices used both in Egypt and Greece, at the period of initiation. "The goddess Ceres, when searching through the earth for her daughter; in the course of her wanderings arrived at the boundaries of Eleusis, in the Attic region, a place which was then inhabited by a race of people called *autochthènes*, or descended from the earth, whose names were as follows; Baubo and Triptolemus; Dynaules, a goat-herd; Eubulus, a keeper of swine; and Eumolpus, a shepherd, from whom the race of the Eumolpidæ descended, and the illustrious name of Cecropidæ was derived, and who afterwards flourished as bearers of the Caduceus, Hierophants, and Cryers belonging to the sacred rites. Baubo therefore, who was of the female sex, received Ceres, wearied with complicated evils, as her guest; and endeavoured to

siderable period. The initiated, whether males or females, some habited in splendid attire, with crowns or mitres on their heads; others covered with very little clothing,\* now mixed promiscuously, and danced to the sound of musical instruments played by the Corybantes;† blended with the howlings of despair for the dismemberment of their god. The dance progressively increasing in rapidity and wildness, soon degenerated into a miserable scene of dire confusion. The whole party, as if under the influence of some supernatural fervour, incontinently threw off the remaining articles of their apparel, rushed amongst each other as if they were distracted; and vociferating that their god had been murdered by the Titans;‡ threw themselves into

soothe her sorrows by obsequious and flattering attendance. For this purpose she entreated her to pay attention to the refreshment of her body, and placed before her a miscellaneous potion to assuage the vehemence of her thirst. But the sorrowful goddess was averse from her solicitations, and rejected the friendly officiousness of the hospitable dame. The matron however, who was not easily repulsed, still continued her entreaties, which were as obstinately resisted by Ceres, who persevered in her refusal with unshaken constancy and invincible rigour. But when Baubo had thus often exerted her endeavours to appease the sorrows of Ceres, but without any effect, she at length changed her arts, and determined to try if she could not exhilarate by *prodigies* a mind which she was not able to allure by serious attempts." And in this she succeeded by an expedient too obscene to be detailed here, which was imitated in the initiations. (Pamphleteer. vol. viii.)

\* Ovid (Metam. l. iv. v. 6.) says that they had the skins of beasts thrown over their naked bodies. The bacchanats are generally depicted on gems, either naked, or merely covered with a thin transparent garment.

† Wait. Orient. Ant. p. 218.

‡ It was of this period of initiation that David speaks, when lamenting that the Israelites ate the offerings of the dead, during the disgraceful worship of Baal Peor. (Psalm cvi. 28. Signs and Symbols, p. 178.)

lascivious postures,\* and practiced the most abominable filthiness.†

In the midst of all this confusion, a signal from the hierophant gave a sudden turn to the feelings and expressions of the Mystæ; their mourning was changed into joy, and the aspirant was emancipated from his confinement amidst peals of laughter and deafening shouts of *Εὐρηκαμεν*, *Εὐτυχισαμεν*, We have found it! Let us rejoice together!‡ for now the *Euresis*, or discovery was celebrated, and it was announced that the mangled corpse was found, and restored from the darkness of death to life and hope. A living serpent was inserted into the bosom of the affrighted candidate,§ which passing through his garments was taken out at the skirts of his robe;|| and being conducted onwards, without time to reflect, the descent into the infernal regions¶ was the next adventure he was fated to accomplish. On the

\* August. de Civ. Dei. l. vi. c. 9.

† Clem. Alex. Cohort. ad Gent. p. 17.

‡ Athen. Legat. p. 88; et vide etiam Plut. de Isid. et Osir. p. 368.

§ Clem. Alex. Cohort. ad Gentes. p. 11. Some say that a serpent of ductile gold was used. (Fab. Pag. Idol. vol. iii. p. 116.)

|| This ceremony was said to be commemorative of the ravishment of Proserpine by Jupiter in the form of a serpent; (Euseb. præp. evan.) or, more properly to signify that as the parent of the present race of men was regenerated by his confinement in the ark, symbolized by a serpent which possesses the power of self regeneration by emerging periodically from its old skin and coming forth in all the beauty and vigour of youth; so the aspirant was purified and born anew by the sympathetic efficacy of the same animal brought into close contact with his naked body, when delivered from the Pastos.

¶ Thus Hercules, before his descent into hell, was initiated into the mysteries of Ceres, (Apollod. Bibl. l. ii. c. 5.)



banks of a sluggish stream he was shewn a multitude of disembodied spirits, thronging to procure a passage over the river, and clamorous at being refused; which represented the turbulent race of antediluvians who perished in the flood.\* Then the aspirant, having crossed the river in a boat, was shewn the torments of those miserable wretches, who, for their vices had been committed to the destiny of everlasting punishment.† Here, during the intervals of howling and lamentation, the wild and furious shrieks of woe by which those lost creatures vented the unavailing sorrows of bitter repentance, his attendant explained the nature of the crimes which led to this dreadful termination; amongst which, the highest degree of punishment was assigned to the impious race who either refused initiation, or betrayed the mysteries.‡ Leaving this place of horror and despair, the aspirant was conducted forward to the sound of heavenly music, and soon entered on the plains of ravishing delight which are the reward of the virtuous initiated.§ The per-

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\* Fab. Mys. Cab. vol. i. p. 278.

† Æn. l. vi. v. 752, 838.

‡ Warb. Div. Leg. vol. i. p. 225.

§ "The first stage of initiation," says an ancient writer, preserved by Stobæus, "is nothing but errors and uncertainties; laborious wanderings; a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation, every thing wears a dreadful aspect. It is all horror, trembling, sweating, and affrightment. But this scene once past, a miraculous and divine light discloses itself; and shining plains and flowery meads open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions. And now become perfect and initiated, they are Free, and no longer under restraints;

turbation of his spirits was here allayed by scenes in which were depicted the ever-verdant plains of Elysium; and the souls of the just were exhibited in the enjoyment of those pure delights which constitute the reward of piety and virtue. The herogods passed in review before him, and he enjoyed the exhilarating vision, animated further by a hymn which was chanted on the subject of the prevailing mythology.

At this stage of the initiation the hierophant delivered a lecture on the nature and design of the mysteries; accompanied by certain significant tests, the insignia of the Order, which served to distinguish the initiated from the rest of the world. The aspirant then underwent a lustration,\* and having been purified, he was introduced into the sacellum, brilliantly illuminated and shining with a divine splendour,† as a striking symbol of the mind of the initiated, now emerged from pristine darkness into a full scientific and moral illumination;‡ for he was greeted by the envied appellation of Epopetes, being fully instructed in the nature and attributes of the divinity,§ and the

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but crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred Mysteries at pleasure." (Warb. Div. Leg. vol. i. p. 235.)

\* Sopat. in divis. Quæst.

† Apuleius, (Metam. p. 273.) says that at the close of his initiation he saw the Sun at midnight shining with a glorious brightness, (*nocte medio vidi Solem candido coruscantem lumine;*) and Plato denominates the illuminated sacellum, *μακαριαν ὄψιν*, a beatific vision. (Phæd. p. 1224.)

‡ Themist. Orat. in Patrem. apud Warb. Div. Leg. vol. i. p. 231.

§ <sup>36</sup> Augustine, in the eighth book, de Civitate Dei, (c. 5.) tells us that

doctrine of a future state. The unity of the godhead was inculcated;\* and during the process of celebration the following truth was repeatedly proclaimed: "Jupiter is King; he is the primitive source of all things; there is ONE God; ONE power, and ONE Ruler over all!"† These disquisitions were mixed up with the doctrines of purgatory, transmigration, and a series of mythological allegories that darkly shadowed out the events of the deluge,‡ accompanied

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Alexander wrote to his mother, *that even the gods of the higher rank, Jupiter, Juno, Saturn, &c. were men*; and that this secret was laid open to him by Leo the great priest of Egyptian sacred things; requiring the letter to be burnt after it had revealed this to her. The like Cyprian affirms, only he saith it was written to his mother *in signi columnæ*, in a famous volume, that the memory of their greater kings was preserved, and hence arose the custom of sacrificing; the priest confessing to him this secret. And that we may not suspect these Christian writers, Tully, in his Tusculan Questions, not far from the beginning owns that those who are initiated must know that they worshipped men's souls departed from their bodies into heaven; and that *majorum gentium dii* were such; and that almost all heaven was filled with men. I doubt not but Alexander, Cicero, and Atticus, and Sanchoniatho also, were admitted to be acquainted with the Greatest Mysteries in the religious initiations of the heathens; and that they have truly told us that this worship of such great men as were the founders of arts and civil government, was the grand secret of it; which was not communicated even to those that were initiated into the Lesser Mysteries." (Cumb. Sanch. p. 348.)

\* Euseb. præp. evan. l. xiii. Cudw. Intell. Syst. c. iv. s. 18.

† Proclus (in Tim. p. 95.) mentions a gem of Serapis which bears an inscription to the same purport, *ΕΙΣ ΖΕΥΣ ΣΑΡΑΠΕΙΣ*, ONE JUPITER Serapis. Many testimonies to this effect may be seen in Grotius. de Veritate. l. i. s. 16.

‡ To enumerate these legends would require a volume. The fable of the Titans making war on Jupiter was an instance of the allegorizing spirit of idolatry, for the rebellious Titans were no other than the whole antediluvian race of mankind, except eight persons, who were hence sometimes distinguished by the appellation of the *just* Titans; Hesiod terms them gods. (Theog. v. 838.) The former by their impiety set at de-

with diffuse and mysterious strictures on the abstruse points of human generation, of which the visible symbols were Phalli, described as emblems of the mystical regeneration and new birth attained by the

flame the divine power and justice, and were lost in the flood. To the same effect was the tradition of the contest between Jupiter and the giants, in which the latter were destroyed. (Apollod. Bibl. l. i. c. 6.) The overthrow of Typhon was but a representation of the return of the diluvian waters into their subterranean recesses. (Ovid. Metam. l. v.) The wanderings of Io, Isis, Rhea, Ceres, &c. as we have already seen, were but figurative allegories of the erratic and desultory voyage of the ark; and the same event is referred to in the fable of the wanderings of Lysippe, Iphinoe, and Iphianassa the three daughters of Pretus or Minyas, who were struck with madness for having despised the Bacchic Mysteries. The murder of one of the Cabiri by one of his brothers, like the death of Osiris and Bacchus, related to the symbolical death of Noah. The expedition of the Argonauts might have a reference to the deluge, as Mr. Bryant and Mr. Faber are decidedly of opinion; the story of the birth of Bacchus amidst the thunder and lightning which destroyed his mother Semele; (Ovid. Metam. l. iii.) and his being inclosed in the thigh of Jupiter, was only the fable of the deluge, and the preservation of Noah in the ark, for *Arech*, an ark, and *Farech*, a thigh, might easily, by the fanciful genius of polytheism, be substituted the one for the other. (Vid. Diod. Bibl. p. 123.) The descent of Hercules to hell, and the restoration of Hyppolitus to life were derived from the regeneration of Noah in the ark, as was also the descent of Orpheus in search of his wife; and in like manner, as the animals spontaneously followed Noah into the Ark, so Orpheus is said to have drawn after him the brute creation by the force of harmony. (Apoll. Argon. l. i.) The fable of the rape of Europa affords another view of the same transaction; for a bull was the symbol of Noah or the god of the Ark, (Fab. Mys. Cab. vol. i. p. 177.) as a cow was an emblem of the Ark itself; the legend of Hercules sailing over the world in a golden Cup bears a decided reference to the deluge, for Hercules was the arkite god and the Cup was the ark; and the submersion of the island of Atlantis is a plain description of the same event. The account of the deluge of Deucalion however is less impregnated with mystery than any of the preceding. During the reign of this prince over the kingdom of Thessaly, a general deluge inundated the earth, and destroyed the whole race of men except himself and Pyrrha his wife, who were preserved in a ship which finally rested on the summit of Parnassus. When the waters had subsided, this insulated pair were

aspirant from the divine qualities of the process of initiation.\* He was then crowned and enthroned; clad in a purple vest with golden zones; and pronounced in a state of pure and ineffable Light, and safe from henceforth under the protection of the celestial deities. Amulets were then delivered to him as preservatives against personal danger,† and

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commanded by an oracle to restore the human race by casting behind them the bones of their mother, which referred to the loose stones which lay scattered on the surface of the earth. Losing no time to provide the renovated globe with inhabitants, they cast behind them a multitude of stones, and were astonished to behold the crowds of men and women, by whom they were speedily surrounded. (Ovid. *Metam.* l. i.) It requires little ingenuity to interpret this fable; and accordingly it was delivered without disguise to the Epopt, or perfectly initiated candidate.

\* This emblem was one of the abominations which defiled the mysteries, and as we have already seen, (ut supra. p. 100.) was exhibited, with shameless impudence, even in public processions. Its origin has been variously explained; but it certainly sprang, either from the sin of Ham, or the myterious doctrine that the Ark was the common mother of the human race; and Noah, by what name soever he might be distinguished, the father.

† With this superstitious people, a relic, ritually consecrated was believed to insure the special favour and protection of the deity, with whom the priests were reputed to hold an intercourse. Thus if sickness were inflicted by a hostile god, an amulet consecrated to a superior deity, and suspended from the afflicted person's neck, would speedily remove the disease. Young persons wore enchanted girdles to excite love towards them in the other sex. The garments which had been worn during initiation were accounted sacred, and able to protect the wearer in every emergency. These invaluable relics were therefore used by the fortunate possessor until they were resolved to rags; and afterwards children were invested with the tattered remnants, as undoubted preservatives from the malign effects of all diseases to which their tender age is by nature exposed. It was also accounted lucky to collect remnants of the sacrifices, which were denominated *ῥῥεῖ'at'*, because they were thought conducive to health. The emblem of *ῥῥεῖ'at'* Health, amongst the Pythagoreans was a triple triangle, because being alternately conjoined within itself,

he was instructed in emblematical knowledge; for the morality of the Mysteries was involved in a series of visible Symbols, for the purpose of directing the enquiries of the uninitiated into a mistaken channel, and leading them to conclusions widely distant from the truth. Thus the figure of a hawk was used to represent the Sun; a crescent typified the Moon; the omniscience of the deity was symbolized by an Eye placed in the centre of an endless Serpent; an obligated aspirant by a Grasshopper; knowledge by an Ant; impossibility by two naked feet walking on the sea.\* The dove was a conspicuous symbol and had been introduced with great propriety, for this bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Hence a lunette floating on the surface of the ocean, attended by a dove† with an olive branch in its mouth, and encircled by a Rainbow, formed a striking and expressive Symbol which needs no explanation.‡ After these and other

it constitutes a figure of *five lines*,



(Lucian pro. laps. in sal.

admiss. apud Stanley. Lives. vol. iii. p. 62.)

\* Hence the incident of Christ walking on the sea is a striking proof of his divinity; (Matt. xiv. 25.) for what is *impossible* with man, is possible with God; (Mark x. 27.) and Job says that God alone treadeth on the waves of the sea. (Job ix. 8.)

† The *white dove* was much esteemed by the Jews, and held in sacred reverence, because they believed that Noah's dove was of that colour.

‡ From the circumstance of the patriarch reaching out his hand to seize the dove, and bring it into the ark before the waters had subsided, (Gen. viii. 9.) the Greeks invented many fictions, which subsequently became established principles in their system of mythology. The fable of

illustrations of the like tendency,\* the aspirant was dismissed through *the beautiful gate* of the temple† with the two barbarous words *Koyē* and *Ojratē*, which are said to mean, WATCH and ABSTAIN FROM EVIL,‡ as a person mysteriously regenerated, and placed in future under the protection of the celestial gods.

Such was the splendid importance attached to these deteriorated mysteries. They were places of as-  
signation to the lustful,§ and consequently fatal to the cause of virtue and morality.|| And yet, strange to tell, no woman was qualified for the honour of

Ixion bore this reference. He is said to have attempted to deflower Juno, but embraced in her stead, a cloud, for which offence he was cast into hell. Now Juno is *Jueh*, the dove, (Fab. Mys. Cab. vol. i. p. 86.) which was seized by Noah; and his punishment on a *revolving wheel* in hell, merely referred to his descent into the Hades of the mysteries, and his circumambulating progress through the caverns of initiation.

\* A profusion of Symbols which adorned these mysteries may be found in my former volume on "Signs and Symbols."

† The caverns of initiation had two gates; one called the *descent* to hell, the other the *ascent* of the just; which, in the passage already cited from Homer, are inaccurately described. Mr. Pope has inverted the sense of the original, where he makes the gods, or in other words the *Epoptæ descend* instead of *ascend*, and mortals *enter* instead of *descend*. Thus, corrected, the reference is perfectly easy to the destruction of the antediluvians and the safety of the eight just persons, who, hence have been dignified with the name of *immortals*. (Vid. ut supra. p. 104.)

‡ Vid. Bibl. Univ. tom. vi. p. 86. Warb. Div. Leg. vol. i. p. 156. "When the rites of the east were imported into Greece," says Mr. Faber, "a strong charge was given that barbaric names should never be changed; concerning which injunction it is observed by Psellus, that *there are sacred names of ineffable import, preserved in the Mysteries of every nation*, and delivered to them immediately by the gods; a circumstance which makes it unlawful to translate them into the Greek language." (Mys. Cab. vol. i. p. 116.)

§ Vid. Eph. iv. 19.

|| Clem. Alex. Cohort. ad Gentes. p. 19.

officiating at the celebration of this miserable apology for religion, except she were able to testify on oath that she was free from all manner of pollution.\* Several eminent men in different ages endeavoured to purge these orgies of their indecency, but without success. Orpheus and Pentheus† are mythologically‡ said to have been torn in pieces by the Bacchantes for their exertions to stem the torrent of depravity and licentiousness which pervaded every rank and description of people who were engaged in these celebrations. The rites passed however, with all their contaminations, from Greece to Rome, and remained a lasting stain to the empire long after the establishment of Christianity. At length the

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\* The idea which these worthies entertained of personal purity may be correctly deduced from the following custom, preserved by Herodotus. This writer tells us, (l. i.) that all the female votaries of Mylitta, who was the same with Ceres and Isis, without excepting the most dignified virgins, were obliged to prostitute themselves, at least once in their lives in the porch of the temple; as an indispensable act of devotion! without which they were accounted polluted or unclean. "Amongst the Egyptians it is honourable for women to prostitute themselves; and those who have lain with many men used to wear a bracelet about their ancles as a badge of honour! Moreover, amongst them, virgins before marriage used to gain a dower by prostituting themselves." (Stanley. Lives. vol. iii. p. 94.) It was in allusion to these and still more unnatural practices that induced St. Paul to exclaim with indignation; "it is a shame even to speak of those things which are done of them in secret!" (Eph. v. 12.) And the same intrepid Apostle enumerates these abominable Sins in his Epistle to the Romans. (i. 26 to end.)

† Eurip. Bacch. Virg. Æn. l. iv. Ov. Metam. l. xi.

‡ I say *mythologically*, for the fact appears doubtful respecting the violent death of Orpheus, notwithstanding the above authorities. It rather appears that he was killed by lightning; a death, esteemed by the ancients, as being fraught with peculiar felicity. (Diog. Laert. Proem.)



bold and frequent censures of the Christian fathers roused the people to a sense of shame;—by a public edict the excesses sanctioned by the mysteries were restrained within more decent bounds; and soon afterwards they were altogether suppressed under heavy penalties.

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## LECTURE XI.

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### VARIETIES IN THE SYSTEMS OF PYTHAGORAS AND PLATO.

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**PYTHAGORAS** received the rudiments of that knowledge which afterwards elevated him to such a distinguished rank, from Anaximander the Milesian.\* His first initiation took place at Sidon;† and he was so impressed with the idea that something more was intended to be conveyed by this solemnity than the priests were able or willing to explain, that he resolved to devote his life to the discovery. He travelled over the world for knowledge, and was initiated into the mysteries of all nations, that by analyzing the peculiarities of each System, he might discover the source of truth. Hence his improved

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\* Apul. Florid. l. ii.

† Jambl. c. 13.

mysteries were the most perfect approximation to the original science which could be accomplished by an idolatrous philosopher bereft of the aid of revelation. Some parts of his scheme would have been unaccountable, but from the fact of his Jewish initiation; and instruction in sacred things by Ezekiel the prophet.\*

He enjoined upon his candidates a probation of five years abstinence and silence;† for he esteemed the latter virtue as an unobjectionable proof of wisdom.‡ This extended trial, called a quinquennial silence, was intended to abstract their minds from sensible things, that they might be enabled to reflect on the nature of the deity with a pure and undivided attention.§ This probation embraced many important particulars. The candidate was rejected if found passionate or intemperate, contentious or am-

\* "Nazarus the Assyrian, one of Pythagoras' masters was by some supposed to be the prophet Ezekiel; which opinion Clemens, (Strom. 1.) oppugns; nevertheless, as Mr. Selden observes, the most accurate chronology teacheth that Ezekiel and Pythagoras flourished together, betwixt the 50th and 52nd Olympiad; and therefore the account hinders not but this Nazarus might be Ezekiel." (Stanley. Life of Pyth. p. 7.)

† Diog. Laert. in vit. Pyth.

‡ Apul. Florid. l. ii. Hence the English proverb, a *still tongue* marks a wise head.

§ Clem. Alex. Strom. 5. This probationary silence differed essentially from that which was denominated *πανελη'ς ἐ'χμυθει'α*, which implied that the initiated were bound to conceal from all the world the secrets of the institution. The former was peculiar to the *exotericks*, the latter to the *esotericks*. The probation of five years was sometimes partly remitted to those who by their age and well-known prudence were supposed to possess the requisite qualifications. With these, two years were deemed a sufficient trial.

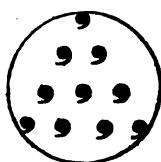
bitious of worldly honours and distinctions.\* Pythagoras made particular enquiry as to the kind of society in which the aspirant had passed his time;† he tried his fortitude and constancy by the infliction of bodily wounds with an iron instrument heated red hot, or with the point of a sword, or other sharp weapon.‡ And if he endured these torments without shrinking; and proved in other respects worthy of admission, he was allowed to receive the first Degree, conformably to the system of Grecian initiation;§ and as an exoterick, was ranked among the *Acousmatici*.|| After the lapse of another consi-

\* Jambl. c. 20.

† Ibid. c. 17.

‡ Notwithstanding this rigid probation, Pythagoras had no sooner established his system at Crotona, than in a very short time he had six hundred candidates for initiation. (Jambl. c. 6.) And "soon all Italy was filled with his disciples; and though before obscure, it was afterwards, in compliment to Pythagoras, denominated *Magna Grecia*." (Ibid. v. 29.)

§ The Oath propounded to the aspirant was made on the number Four or Tetractys, which was expressed by ten commas or Jods, (supposing it to be derived from the Tetragrammaton of the Jews,) disposed in form of a triangle, each side containing *four*; as follows:



*Monad*, Fire, or the active principle.

*Duad*, the passive principle.

*Triad*, the world proceeding from their union.

*Quaternary*; the liberal Sciences.

This triangle, some authors suppose, bore a reference to the tri-une God, whence it was termed, *Trigonon mysticum*. (Jennings. *Jewish Ant.* b. i. c. 12.) Jamblichus gives us the words of this Oath. (De vit. Pyth. c. 29.)

Ὁυ μὰ τὸν ἀμείρητον, &c. By the Great Tetractys, or name *Jao*, who hath communicated the fountain of eternity to our souls, &c.

|| Jambl. c. 17.

derable space of time, they were admitted to the second Degree, and were termed *Mathematici*; and afterwards, on receiving the third Degree, they were clothed in white garments as emblematical of purity;\* were entitled to all the privileges of esotericks, and admitted within the screen, or into the Sanctum Sanctorum of the philosopher; and from henceforth received the appellation of *Pythagoreans*, as having had perfect initiation into the mysteries of Pythagoras, and fully instructed in the abstruse principles of his philosophy.†

In his Lectures, Pythagoras defined his system, the true method of obtaining a knowledge of divine and human laws,‡ by meditation on death,§ by purifying the soul of its imperfections, and by the discovery of truth, and the practice of virtue; thus imitating the perfections of God, as far as is possible in a human being.|| He taught the Mathematics

\* Persius. Sat. 2. v. 40.

† “Pythagoras went to Phlius, and made a great display of his learning before Leo the prince of the Phliasians. The prince, charmed with his discourse, asked him what Art he professed? He answered that he knew no art, but was a *Philosopher*. Leo, surprised at this new name, asked, what are *Philosophers* and wherein do they differ from others? Pythagoras answered, that human life is like the Olympic Games, some attend for glory, some for profit, and some to observe curiously what is there performed. These despise both glory and profit, and employ themselves studiously to enquire into the causes of all things. These are enquirers after Wisdom, or Philosophers.” (Cicero Tuscul. quæst. 5.) Valerius Maximus relates also, that when Pythagoras founded his school, he was asked what was the name of his System? and answered, I am not *Sophos*, wise; but *Philo-sophos*, a lover of wisdom; and my followers shall be called Philosophers.

‡ Pseil. compend. de 5000.

§ Hieron. ad Rufin.

|| Stobæus, Serm.

as a medium whereby to prove the existence of God from the results of reason and observation, and to convey happiness to man. *Grammar, Rhetoric,* and *Logic* were taught to cultivate and improve the human reason; and *Arithmetic*, because he conceived that the ultimate benefit of man consisted in the science of Numbers.\* He thought the Creation of the world was effected by the harmony of numbers,† and that they existed in the regions of the blessed before the world began.‡ *Odd numbers* he assigned to the celestial gods, and hence all sacrifices to those beings ought to be in odd numbers. *Even numbers* were for the infernal deities.§ *Geometry, Music, and Astronomy* were inculcated, because he conceived that man is indebted to these sciences for a knowledge of what is really good and useful. He accounted his system vain if it did not contribute to expel vice, and introduce virtue into the mind;|| and he taught that the two most excellent things for man, were theoretic and practical virtue; i. e. *to speak the truth; and to render benefits to each other.* The several heads to which he

\* The Pythagorean system of Numbers may be found in *Signs and Symbols*. p. 170. to which I may add that the great Pythagoric Symbol was ONE and TWO, which were used as the names of propagation, *one* being the father, *two* the mother. The multiplication of *saty* and *dasy* (once twice two) make FOUR, the Tetractys, the Idea of all things, which are consummated in the number TEN. (Stanley. *Lives*. p. 106.)

† Stob. *Physic.* l. ii.

‡ Nicom. *Arith.* c. 5.

§ Serv. in *Æn.* 3. How did Pythagoras reconcile this doctrine of *odd* and *even* numbers, with his known axiom, that the numbers *four* and *ten* were the Tetractys or sacred Name of God?

|| Stob. *Serm.*

reduced these virtues\* were, Institution, Silence, Temperance, Fortitude, Prudence, and Justice. He proceeded to inculcate the omnipresence of God, the

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\* One of the methods which Pythagoras used to enforce on his disciples the practice of moral virtue, was by the use of short and pithy sentences, which were symbolical of some great moral duty. The following is a specimen of this mode of instruction:—*Sit not upon a Chænix*, means, live not without initiation; and be not initiated without contemplation and discipline; for initiation, without previous preparation and subsequent diligence, is but to enjoy a faint shadow of Light, and is worse than total darkness.—*Travelling from home, turn not back, for the swines go back with you*. A greater than Pythagoras hath said, "no man having put his hand to the plough and looking back, is fit for the kingdom of God." (Luke ix. 62.) Pythagoras meant the same thing applied to an inferior purpose. It was an exhortation to his followers to pass honourably through every Degree of his System, that they might attain to perfection.—*Turn away from thyself every edge*. Use prudence and abstain from ungovernable passion.—*Take off thy right shoe first*. This also denoted Prudence.—*Pass not over a balance*, referred to Justice and Equality.—*Wear not a Ring*. Bind not your soul about with the chain of ignorance as the finger is bound with a ring, but be initiated into Philosophy, which separates the mind from terrestrial considerations, and fits it for the contemplation of high and immortal things.—*Look not in a glass by candlelight*. Beware of that state of twilight which consists in superficial knowledge; for this is worse than absolute ignorance; but search for the true light, that you may be enabled to find out the nature of the Deity, and estimate his infinite perfections.—*Lay not hold of every one readily with the right hand*. Try and prove every one before you admit him into your society as a friend and brother.—*Eat not the heart. Eat not the brain*. Do not rend asunder the social bond, which unites your society, by unnecessary disputes or useless divisions.—*Put not meat in a chamberpot*. Communicate not your mysteries to an idle or foolish person, for such an one will disgrace and betray you.—*Sleep not at noon*. Shut not your eyes against the Light of knowledge at a time when its hidden stores are most clearly displayed before you, lest the remainder of your life be passed amidst the uncertain glimmering of twilight, or the shades of midnight darkness; the mists of imperfect information, or the dark clouds of total ignorance.—The curious reader who wishes to pursue this subject further, may find all the Symbolical Sentences of Pythagoras in Stanley's *Lives of the Philosophers*, from which celebrated work the above have been extracted.

immortality of the soul, and the necessity of personal holiness to qualify mankind for admission into the society of the gods; and declared his opinion that no man can be accounted happy or miserable till the day of his death; because, in his most exalted moments he is not able to pry into futurity, or to divine to-day what evils to-morrow may bring upon him.

He taught that man is endowed with eight organs of knowledge to which symbolical institution might be usefully applied;\* and these were, Sense, Phan-

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\* The following are some of the Symbols of Pythagoras:—The *equilateral triangle*, a perfect figure, refers to God, the principle and author of all sublunary things; who in his body resembles *Light*; and in his soul *Truth*. He was, and is, and shall be.—The *Right angle* or *Square* comprehends the union of the celestial and terrestrial capacities; and was an emblem of Morality and Justice.—The *perfect Square* represents the divine mind, as has already been explained of the Tetractys.—The *Cube* was a Symbol of the mind of man after a well spent life in acts of piety and devotion; which is thus perfectly prepared by virtue for translation into the society of the celestial gods.—*A Point within a Circle*. A symbol of the Universe. Mesouraneo, because the most excellent body ought to have the most excellent place, viz. the Centre. The central fire was esteemed by Pythagoras, the mansion of Jove.—The *Dodecaedron* was also a symbol of the universe.—The *triple Triangle* formed of five lines returning into itself, was a symbol of Health, and was called Hygeia.—The *Forty-seventh Proposition of Euclid* was invented by Pythagoras, and is so extensively useful that it has been adopted in all Lodges since his time, as a significant Symbol of Masonry. It is said by Apollodorus and other authors, that Pythagoras sacrificed a Hecatomb on the discovery of this useful Problem. This however is exceedingly doubtful, because Pythagoras abhorred bloody Sacrifices, and directed his followers to offer nothing but cakes and wine, herbs, flowers, and fruit.—The *Letter Y*. This symbolical character represented the course of human life. Youth arriving at manhood, sees two ways before him, and deliberates which he shall pursue. If he meet with a guide that directs him to pursue Philosophy, and he procures initiation, his life shall be honourable and his death happy. But if he omits to do this, and takes the left hand path which appears,

tasy, Art, Opinion, Prudence, Science, Wisdom, and Mind. He arranged his assemblies due East and West, because he said that motion began in the East or right side of the world, and proceeded towards the West or left side. In a word, though his institution was the most perfect system ever practised amongst idolaters, yet when he endeavoured to enter the Holy of Holies, and began to speculate on the knowledge of God and a future state, he was bewildered with childish notions and idle conjectures, instead of enjoying the brilliant beams of divine truth.

Plato was deeply versed in all the mysteries of antiquity,\* which he believed capable of restoring the soul to its primitive purity.† He adopted the division of Three Degrees, because *three* was a mystical number, dedicated to the celestial deities. These Degrees were progressive, the ceremonial being in accordance with the Greek mode; and no candidate was admitted to them without an elementary course of study and privation, during which he was subjected to the Pastos, by being placed *in a well* for a specified period, as the medium of regeneration.‡ The *first* Degree was Mathematical;

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broader and better, it will lead to sloth and luxury; will waste his estate, impair his health, and bring on an old age of infamy and misery. (Porph. vit. Pyth. Stob. Sermon. Persius. Sat. iii. v. 56. Stanley. Lives of Philos. &c.)

\* Proclus says that Plato derived his theology from Orpheus. (Cudw. Intell. Syst. p. 547.)

† In Phædone.

‡ "It was in allusion to such rites that Plato," says Faber, (Pag.



and embraced Arithmetic, Geometry, Music, and Astronomy; the instruction of the *second* Degrée was confined to Physics; and the *third*, in which the brows of the candidate were encircled with a Crown or Tiara, to intimate that he had now received the inestimable gift of superior endowments, and a power of instructing others, was confined to Theology. His doctrines embraced disquisitions on the nature of God, and the creation and ultimate destruction of the world. His opinion of the divine nature was, that it contained three hypostases, which he termed Tagathon—Nous—Psyche, or Goodness, Wisdom, and Spirit, the second of which emanated from the first, and the third from both. But he taught that all good men after death became demons, and were therefore entitled to the homage of divine worship;\* that the governor of the world had committed all things to their superintendence;† and that they were the authorized mediators between the gods and men, and appointed to convey sacrifices and supplications from earth to heaven, and blessings and rewards from heaven to earth. He taught that God created the world, but held, from the deductions of human reason, that as something could not have been formed from nothing, the materials must have

Idol. vol. iii. p. 188.) "whose philosophy was largely tinged with the doctrines of the Mysteries, was wont to say that *Truth must be sought for at the bottom of a well*. By *truth* he meant the speculations revealed to the initiated, who were henceforth styled Epoptæ, or persons who see things truly as they are; and by *the well*, he meant the sacred pit or cavern where the mysteries were so frequently celebrated."

\* De Repub. l. v.

† In Timæa.

descended from some pre-existent state.\* He believed that the universe was doomed to be ultimately destroyed by fire, in verification of the fable of Phaeton;† and preserved in his system a tradition of the first created beings in Paradise; how they conversed with angels in a state of nature and unclothed; how the earth brought forth its fruits spontaneously to provide these favourites of heaven with food; how they spent their time in innocence and unoffending simplicity; and how, at length, *by the suggestions of a serpent*, they fell from their purity, became ashamed of their nakedness, and were cast forth into a world of sorrow, grief, and despair.‡ These traces of truth fully prove the source whence

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\* De Repub. l. v.

† In Timæo.

‡ An obscure tradition of this event had been propagated in every nation of the heathen world from the Dispersion; but it had been studiously disguised by fable to keep it secret from the vulgar and uninitiated, until in process of time, the true intent and meaning of the symbols and allegory in which it had been enveloped were almost entirely lost. "Origen thinks that Plato by his converse with the Jews in Egypt, did understand the history of the Fall of Man; which he, after his way, enigmatically describes in his Symposiacks. Where he brings in Porus the god of plenty feasting with the rest of the gods; after supper, Penia comes a begging to the door; Porus being drunk with nectar, goes into Jupiter's garden, and there falls asleep, Penia observing it, steals to him, and by this deceit conceives by him. In this fable of Plato, Origen takes notice what a near resemblance the garden of Jupiter hath to Paradise, Penia to the Serpent which circumvented Adam, and Porus to the man who was deceived by the Serpent. Which he conceives to be the more probable because of Plato his custom to wrap up those excellent things he knew under some fables because of the vulgar; for which he after speaks of his custom in altering and disguising what he had from the Jews, lest he should too much displease the fabulous Greeks, if he should adhere too close to the Jews who were so infamous among them." (Stillingfleet. Orig. Sacr. p. 518.)

the mysteries in general proceeded, because they bear undoubted marks that at their institution they were commemorative rites pointing to events which actually took place at the commencement of the world.\* He taught the history of the deluge, and wrote a book professedly on the subject, which he called *Atlanticus*; and he inculcated the metempsychosis, and the important doctrine of man's personal responsibility.

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\* The truth is, that though Plato professed to have received his knowledge from an ancient fable, he had it in reality from the Jews, as Origen has truly testified; (see also Clem. Alex. Strom. 1.) but the facts were unaccompanied by the Key; and therefore he inculcated on his disciples, the unimportant nature of the information, unless some future philosopher should rise up among them, who should be capable of revealing the true interpretation.

## THE SECOND COURSE.

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### THE CELTIC MYSTERIES.

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### LECTURE I.

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#### INTRODUCTORY REMARKS ON THE MYSTERIES OF DRUIDISM.

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IN attempting to reduce the Celtic Mysteries to their elementary principles, the enquiry will be confined almost exclusively to Druidism as practised in Britain, which contains the essence and perfection of the system; for Cesar informs us that the principles of Druidism were better understood in Britain than in Gaul; and that it was customary for the inhabitants of the latter country who wished for more perfect information on the intricate subject of their mysterious doctrines and practices, to pass over into Britain, where accurate instruction was alone to be obtained.\*

The name of these extraordinary priests† has

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\* Ces. de bel. Gal. l. vi. c. 12.

† Mr. Reuben Barrow, in the second volume of the Asiatic Researches, (p. 499.) says, "that the druids of Britain were Brahmins, is beyond

been variously derived. The most commonly received opinion is, that its origin must be ascribed to the Greeks  $\Delta\rho\delta\varsigma$ , an Oak, because this tree was esteemed peculiarly sacred by the druids;\* and from its spontaneous production of the sacred misletoe,† they believed that the deity had selected it from all the trees of the grove, as his own peculiar residence. In the ancient British dialect, an oak was termed, *Derw*;‡ in the Armorican, *Deru*; and hence the priests of the oak are said to have been denominated *Derwydden*. Some authors have however referred to other tongues for the etymology of this title. One says it was derived from the German *Trowis*, which signified, a revealer of Truth;§ another thinks it sprang from *Trutis*, an old British name for the

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the least shadow of a doubt; but that they were all murdered and their Sciences lost, is out of all bounds of probability; it is much more likely that they turned Schoolmasters, *Freemasons*, and Fortunetellers, and in this way, part of their sciences might easily descend to posterity, as we find they have done." With what feeling towards Masonry Mr. Barrow said this, I have not the means of determining, nor does it in the least alter the character of his assertion. I shall consider the opinion as tending to illustrate the antiquity of the Science. The Druids were Schoolmasters, Fortunetellers, and Freemasons also, though the name was not known in the ages when they flourished. They certainly did practise a science derived from Freemasonry, and applied to the same object, the worship of the deity; but deteriorated, as all institutions must necessarily be, when the vital principle is wholly discarded.

\* Plin. Nat. Hist. l. xvi. c. 4.

† The misletoe was invested with a character so holy, that it was accounted a profanation to touch it with the finger. The ceremonies used in gathering this mysterious plant were of a nature calculated to infuse a sacred reverence deeply into the mind; and when plucked and ritually consecrated, it was reputed to possess every sanative virtue; and was hence dignified with the appellation of *All Heal*.

‡ Owen's Dict. v. *Derw*. § Gerop. Becan.

deity, and that his first priests were hence called *Truti*.\* Mr. Smith, in his Gaelic antiquities, concurs with Major Vallancey in deriving druid from *Druidh*, which in their own language signifies, wise men, and is still the Gaelic term for philosophers or magicians. It seems, he says, to have the same import with the name of the eastern magi, who, like the druids and many other religious sects, united the characters of the philosopher, the magistrate, and the divine, making each of these services one and the same profession.†

The system of druidism embraced every religious and philosophical pursuit which was then known in the island; and had a further tendency to spread liberty, peace, and happiness amongst mankind.‡ The rites bore an undoubted reference to the salvation of Noah, and his *seven* companions in the Ark;§

\* Sammes, Brit. vol. i. p. 104.

† Hutchinson, Cumb. vol. i. p. 248.

‡ Meyrick, Hist. Cardigan. Introduction.

§ It is a most remarkable fact, that we find in every system of antiquity a frequent reference to the number *seven*, which, from its nature can scarcely be ascribed to any event save that named in the text, except it be to the institution of the Sabbath. Thus the *seven* score Ogyrgens, or mystical personages, which, according to Taliesin, pertain to the British muse; the *seven* score knobs in the collar of the Ox, (Dav. Dru. p. 523, 524.) the *seven* persons who returned from Caer Sidi, in the Spoils of the Deep; (Ibid. p. 515.) the *seven* Pleiades; (Ovid. Fast. 5.) the *seven* Hyades; (Aratus. Astron.) the *seven* Titans and Titanides; the *seven* Heliades of the Greeks; (Diod. Bibl. l. v.) the *seven* Cabiri of the Phœnicians; the *seven* Amschasbands of the Parsees; and the *seven* pieces into which the body of Bacchus was torn by the Titans, (Plut. de Isid. and Osir. p. 368.) were equally the *seven* hero-gods who accompanied Noah in the Ark; and these corresponded with the *seven* Menus, the *seven* Pitris or Rishis, and the *seven* Brahmadicas of Hindoo mythology;

and were celebrated first by the Pheryllt, who correspond with the Telchines, the Curetes or the

and for the same reason perhaps, as these persons were *the whole* of mankind then living in the world, the septenary number, amongst the Cabalists, denoted *universality*, and was termed by the Pythagoreans *ελομελεια*. To one of the above causes may be ascribed the origin of the *seven* vases in the temple of the sun near the ruins of Babian in Upper Egypt, (Savary. Letters on Egypt.) the *seven* altars which burned continually before the god Mithras in many of his temples; (Montf. Ant. tom. ii. l. 7.) the *seven* holy temples of the ancient Arabians; (Sale. Koran. Prelim. Disc. p. 22.) the *seven* bobuns of perfection exhibited in the Hindoo code; (Holwell. in Maur. Ind. Ant. vol. ii. p. 331.) with the defective knowledge of the same people which circumscribed the whole earth within the compass of *seven* peninsulas, or dwipas; (Sacontala. Sir W. Jones. Works. vol. vi.) the *seven* planets of antiquity; the Jewish Sephiroth consisting of *seven* splendours; the *seven* Gothic deities; commensurate with the hebdomadal division of time; the *seven* worlds of the Indians and Chaldeans; and the *seven* virtues cardinal and theological. (Vid. Signs and Symbols. p. 159.) In a word, *seven* was always considered as a number possessed of many mysterious properties; and divine sacrifices were considered most efficacious when composed of this number.

*Seven* bullocks yet unyoked for Phæbus chuse,  
And for Diana, *seven* unspotted ewes.

DRYDEN.

And even our own scriptures abound with innumerable instances of the authorized use of this number. At the Deluge, Noah received *seven* days notice of its commencement, (Gen. vii. 4.) and was commanded to select *clean* beasts and fowls by *sevens*, while the unclean were only admitted by pairs. (Gen. vii. 2.) On the *seventh* month the Ark rested on Ararat, (Gen. viii. 4.) and Noah despatched his dove at the distance of *seven* days each time. (Gen. viii. 10, 12.) Job and Balaam each offered sacrifices by the express command of God, consisting of *seven* bullocks and *seven* rams; (Job xlii. 8. Numb. xxiii. 1.) and this was undoubtedly conformable with the usual practice of Jewish antiquity. The destruction of Jericho was miraculously effected by the use of this number; for *seven* priests bearing *seven* ram's horns for trumpets, were directed by the Almighty to compass the city *seven* days, and on the *seventh* to proceed round it *seven* times, when the walls should fall into ruin. (Josh. vi. 4, 5.) Solomon was *seven* years building the temple; (1 Kings vi. 38.) which was dedicated in the *seventh* month, (1 Kings viii. 2.) and the public

## Idei Dactyli of other nations. The ceremonies of initiation and worship also bore a character similar

festival lasted *seven* days. The whole machinery of the Apocalypse is conducted on precisely the same principle. The Iconisms are almost all *septenary*. Here the **FIRST PERSON** in the sacred Trinity is represented under the figure of a glorious Being clothed with surpassing brilliancy, seated on a Throne encircled by a rainbow, (Rev. iv. 3, 4.) and receiving from the assembly of saints a most profound adoration, in which they ascribe to Him *seven* degrees of beatitude. (Ib. vii. 12.) He is attended by four beasts full of eyes, emblematical of their perfect knowledge of ALL things; past, present, and to come. Now the number *four* was esteemed to possess similar properties with the number *seven*. It signified *universality* amongst the Cabalists and Pythagoreans, probably because the whole of the *male* kind in the Ark consisted of *four* persons, and it formed the holy Tetragrammaton of the Jews. (Vid. More's Apocalypse Apocalypsios. p. 92, 148.) The **SECOND PERSON** is described as a majestic and venerable personage standing in the midst of *seven* golden candlesticks, and holding in his hand *seven* stars, the emblems of Light and Revelation; (Rev. ii. 1.) and in another place as a Lamb that had been slain having *seven* horns and *seven* eyes, symbols of universal power and knowledge; and receiving from the heavenly host a loud acknowledgement of *seven* potencies. (Ib. v. 6, 12.) And the **THIRD PERSON** is described as *seven* lamps of fire, which are the *seven* Spirits of God. (Ib. iv. 5.) Again, the Apocalypse contains *seven* Synchronisms, which were preceded by a succession of woes addressed to *seven* churches, (Ib. i. 4.) recorded in a book with *seven* seals, (Ib. v. 1.) denounced by *seven* angels to the sound of *seven* trumpets, (Ib. viii. 2.) and revealed by *seven* thunders or oracular voices. (Ib. x. 3.) The wrath of God against the idolatrous world is let loose by *seven* angels having *seven* plagues inclosed in *seven* golden vials. (Ib. xv. 1, 7.) Idolatry is represented under the figure of a scarlet coloured beast having *seven* heads, to represent probably the *seven* mountains on which Rome and Constantinople, the two capital cities of "the mistress of the world" were respectively founded; (Ib. xvii. 9.) and *seven* idolatrous kings, or *seven* forms of polytheism are pointed out for destruction. (Ib. xvii. 10.) This very extraordinary and universal application of the number *seven*, as I have already observed, must have originated either in a tradition borne away from Shinar by every tribe who wandered in search of a new settlement, respecting the institution of the Sabbath; and it must be observed that almost all idolatrous nations kept holy the *seventh* day; (Vid. Usher on the Sabbath, p. 78.) or the *seven* hero-gods who were saved with Noah in the Ark.



to those of the people whence they were derived, accommodated to the peculiar genius of the people, and admitting of various minute modifications, arising from the accidental circumstances of local situation; and the temporary revolutions of manners and government. Respecting these ceremonies, the ancient historians are not wholly silent; although we shall gather more information from the bardic than the classical writings on this abstruse subject. Strabo informs us that the druids practised the rites of Samothrace.\* Mr. Faber adduces other authorities in support of the same hypothesis. "With regard to the devotion of the Hyperboreans," says this author, "to the arkite mysteries, we are plainly informed by Dionysius, that the rites of Bacchus and Noah were duly celebrated in Britain. Hence arose their veneration for the Bull, the constant symbol of the deity of the Ark. . . . To the testimony of Dionysius, I shall add the authority of Artemidorus concerning those (mysteries) of two other Cabiric deities. In an island, says he, close to Britain, (by which, in all probability he meant Anglesey, the chosen seat of superstition,) Ceres and Proserpine are venerated with rites similar to the Orgies of Samothrace. This island was dedicated, as we learn from Mnaseas, to the Cabiri; and he further informs us that Ceres, Proserpine, and Bacchus were reckoned in the number of these deities. Hence it evidently appears, that the gods of Britain were the same as the Cabiri of

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\* Strabo. Geogr. l. iv.

Samothrace; and consequently, whatever observations are applicable to the latter, are no less applicable to the former."\*

"Dr. Borlase has traced a surprising uniformity in the temples, priests, doctrines, and worship of the Persian magi and the British Druids. This conformity indeed is so striking and extraordinary, that Pelloutier, in his history of the Celts, will have it that the Persians and the Celts were originally one and the same people. Major Vallancey is of the same opinion; adding that the druids first flourished in the east; in Hindoostan as Brahmins; in Babylon and Syria as Chaldeans, and in Persia as Magi; and from thence came hither with that great body of Persian Scythians, whom the Greeks call Phenicians." These opinions, collected by Mr. Hutchinson,† can only prove that these different nations agreed as to the practice of similar rites and ceremonies in the administration of religious worship; for the druids flourished in Gaul and Britain, at least coeval with the planting of many other nations, from which theorists have conjectured they might derive their original.‡ Besides, the nations above referred to, paid their devotions to different objects of worship; some were Sabians, and worshipped the

\* Feb. Mys. Cab. vol. i. p. 210, 214, with authorities.

† Hist. Cumb. vol. i. p. 247.

‡ The first people who settled in Britain are said, in the Welsh triads, to have been the Cymri, who were led hither by Gomer, or some of his immediate descendants. (Turn. Angl. Sax. vol. i. p. 14.) If this be true, Britain received its population very soon after the Dispersion.

host of heaven; others were Magians, and confined their adoration to the solar fire. These two sects always professed the utmost contempt and hatred for each others principles, which frequently terminated in acts of open hostility.\* The testimonies however are amply sufficient to point out the analogy which subsisted in early times between the mysterious institutions of those countries, which were formed by the migration of the first descendants of Noah and his family.†

The druids did not worship idols in the human shape, because they held that the divinity, being invisible, ought to be adored without being seen. But we are told that they did occasionally erect, like the primitive Buddhists of the east,‡ in retired places, statues of Isis§ or Ceridwen; which must have been gigantic stones,|| rough as when taken from the quarry,¶ the *Betulia* of the eastern nations,\*\* which were ritually consecrated, and invested with pecu-

\* Vid. Prid. Connect. vol. i. p. 226. † Vid. ut supra. l. i.

‡ Fab. Pag. Idol. vol. ii. p. 340.

§ The Scandinavians had a goddess of this name. (Ol. Rudbeck. Atlant. vol. ii. p. 212.)

|| "Several of the idols of the old Arabs," says Sale, in his Preliminary Discourse to the Koran, "were no more than large, rude stones, the worship of which the posterity of Ishmael first introduced. . . . These stones they at first only compassed out of devotion; but at last it ended in rank idolatry; the Ishmaelites forgetting the religion left them by their father so far, as to pay divine worship to any stone they met with."

¶ Bryant. Anal. vol. i. p. 13.

\*\* "The mighty pile of magic planted rock  
Thus rang'd in mystic order, marks the place  
Where, but at times of holiest festival  
The Druid leads his train."—MASON.

liar and distinctive properties. These stones, so highly venerated,\* so enthusiastically adored, were the representations of the great British deities whose abundant merits have been so extravagantly eulogized by the Bards. These deities, by what variety of names soever they may have been designated, all melt into two, a male and a female, the Great father and mother, who were worshipped under the appellation of Hu and Ceridwen, and bore the same conspicuous character with the Egyptian Osiris and Isis; the Grecian Bacchus and Ceres, or any other supreme god and goddess who represented the great father and mother of mankind in the mysteries of idolatrous antiquity.

All rocks containing an aperture, whether natural or artificial† were thought to convey purification, because they equally shadowed out the door of the ark through which the favoured few issued into a renovated world; and it is worthy of remark that the same belief distinguished every ancient nation; for all practised the helio-arkite superstition, and all alike admitted the regenerating properties of the consecrated orifice.‡ They varied however in pro-

\* Dr. Gordon informs us that the Irish peasants still pay these stones an awful respect, (Hatch. Cumb. vol. i. p. 243.)

† On the estate of G. Tennyson, Esq. at Bayon's Manor, near Market Rasen, in Lincolnshire, is a *petra ambrosia* consisting of a gigantic upright stone, resting on a slender basis, at the foot of which another stone has been placed, hollowed out so as to form an aperture of sufficient dimensions for a man to creep through. It stands in a commanding situation, on the bold brow of a hill, and has doubtless been used by the druids in the performance of their sacred rites.

‡ This was the abomination referred to by the prophet Isaiah, where

portion with the supposed sanctity of the petrae, arising from the solemnity of the rites of consecration. Thus a *natural* cavity in a rock, unhallowed by the sacred ceremonial, was of inferior virtues when compared with an *artificial* Pastos, erected ritually, consecrated with holy oil, and dedicated to a religious use; and as soon as a Pastos was thus anointed, it acquired the distinguishing name of *lapis ambrosius*.\*

A considerable degree of sanctity was attached to small islands in the centre of a consecrated Lake. Floating islands considered as the residence of a happy and perfect people, bore an allusion to the garden of Eden, where Adam dwelt in a state of absolute felicity; and perhaps also to the then known world, which was in reality an immense island; and therefore the places of mysterious celebration were frequently constructed in such situations.† They

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he denounces the *holes of the rocks*, and the caves of the earth, as insufficient to avert the indignation of the Almighty. (Isai. ii. 19.)

\* The city of Tyre, according to Stukeley, was built by Hercules on a spot where the *petra ambrosia* stood, which were two hollow rocks, shaded by an olive tree; and accordingly on the ancient Tyrian coins we find these ambrosial petrae represented overshadowed by an olive tree; and on the reverse, Hercules offering a sacrifice of dedication.

† The interior recesses of the insular sanctuary were considered as the seat of every supernal delight. Here the heavens had exhausted their stores to confer gifts on their favoured and chosen residence. Mr. Davies has given a description of these distinguished privileges, in the translation of a *Mabinogion*; which I shall transcribe, after remarking that its contents are corroborated by a testimony from a quarter the least expected. The *Hindoo*s have a tradition current amongst them, that *the gardens of the Hesperides are situated in the British isles*; and the beauties of this imaginary paradise, as we are told by Mr. Wilford, are described in strains of the most exaggerated panegyric; greatly exceeding even the

bore a reference also to the Ark, which at the time of the deluge was the only habitable substance, and contained the whole human race. Each of these islands bore the mysterious name of *Avasec*, and drawing it out of the lake with a yoke of oxen, attended by many mystical ceremonies, formed one of

legend here subjoined.—“In ancient times, it is said, a door in a rock near this lake, was found open upon a certain day every year. I think it was May day. Those who had the curiosity and resolution to enter, were conducted by a secret passage, which terminated in a small island, in the centre of the lake. Here the visitors were surprised with the prospect of a most enchanting garden, stored with the choicest fruits and flowers, and inhabited by the *Tylwyth Teg*, or *fair family*, a kind of fairies, whose beauty could be equalled only by the courtesy and affability which they exhibited to those who pleased them. They gathered fruit and flowers for each of their guests, entertained them with the most exquisite music, disclosed to them many events of futurity, and invited them to stay, as long as they should find their situation agreeable. But the island was sacred, and nothing of its produce must be carried away.—The whole of this scene was invisible to those who stood without the margin of the lake: Only an indistinct mass was seen in the middle; and it was observed, that no bird would fly over the water, and that a soft strain of music, at times, breathed with rapturous sweetness in the breeze of the mountain.—It happened upon one of these annual visits, that a sacrilegious wretch, when he was about to leave the garden, put a flower, with which he had been presented, into his pocket; but the theft boded him no good. As soon as he had touched unhallowed ground, the flower vanished, and he lost his senses.—Of this injury, the *fair family* took no notice at the time. They dismissed their guests with their accustomed courtesy, and the door was closed as usual. But their resentment ran high. For though, as the tale goes, the *Tylwyth Teg* and their garden undoubtedly occupy the spot to this day—though the birds still keep at a respectful distance from the lake, and some broken strains of music are still heard at times, yet the door which led to the island has never re-appeared; and, from the date of this sacrilegious act, the Cymry have been unfortunate.”—It is added, that “Some time after this, an adventurous person attempted to draw off the water, in order to discover its contents, when a terrific form arose from the midst of the lake, commanding him to desist, or otherwise he would drown the country.” (Dav. Dru. p. 155.)

the principal rites of the druidical religion.\* In every nation of the world, *Water* was profusely used during the initiations; and hence the propriety of the British custom of performing their celebrations in the centre of a lake. It had a twofold reference; first to the diluvian waters which cleansed the earth from its impurities by a general lustration;† and secondly, as the external medium of purification by which the Mystæ were ritually regenerated.‡ It was a maxim with the druids that water was the first principle of all things, and existed before the Creation in unsullied purity; but that its perfect qualities were diminished when it became blended with the earth at its original formation out of chaos; and hence it was believed that water lost some portion of its purifying qualities by contact with the earth, which was considered the very principle of contamination; and therefore to secure to themselves a certain supply of this element unpolluted with any impure alloy, they used to scoop hollows or cavities on the upper surface of certain elevated stones to catch the waters of heaven before they

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\* Vid. Signs and Symbols. p. 93. Hist. of Béverley. p. 14, 41.

† 1 Pet. iii. 20, 21. Grot. in Matt. iii. 6.

‡ Nothing could be more universal than this practice. The Jewish religion and all the systems of Paganism, however diversified in other respects, held equally the necessity of repeated ablutions to cleanse the soul from moral defilement. From the plains of India to the utmost regions of the west this doctrine was implicitly received; originating, most probably, from some uniform practice which accompanied the patriarchal performance of religious rites anterior to the general dispersion from Babel.

reached the ground.\* Rain was preferred to river water, snow to rain, and ice to snow. These rock basons were hence invested with a peculiar degree of sanctity, and were always attached to their temples, or places of initiation, when not situated on a lake† or river of water.

\* Borl. Ant. Corn. b. lii. c. 11. p. 225.

† Sir Walter Scott has woven this superstition into a most beautiful Poem, (*Lady of the Lake*), attended with all the machinery of initiation. The island in the lake called Loch Katrine (*Ketturin*) which signifies the *Gate of hell*, and in India and some other countries was but another name for the *Pastos*; the *Brownie's cavern*, (*Coir Uriskin*) for the whole superstition of the brownies was but remains of the stories of initiation; the *Lady in the boat*, and the range of caverns which the island contained, are all indications of this fact. Mr. Stuart, the guide to this lake, island and scenery, says, "in the bosom of a rock south of the Pass, there was a cave where an outlaw named Fletcher resided many years; but though tradition is so particular with regard to its situation, as to describe minutely the different views which it commanded, he said he had entirely lost the entrance of it, though he had searched for it with the utmost care." (*Hogg's Tales*. vol. i. p. 150.) The island is called *Rough island*; and the attendant spirit is like a satyr or goat. (*Lady of the Lake*. Notes. p. 355.)



## LECTURE II.

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### ON THE PLACES WHERE INITIATION WAS USUALLY PERFORMED IN BRITAIN.

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THE Britons had the utmost veneration for a grove of oaks,\* and here the most sacred places of religious celebration were constructed;† particularly if hills or mountains were found within the compass of the inclosure; for it is well known that these eminences were highly venerated by the druids in common with the rest of mankind; partly from an idea that the tops of hills made a nearer approach to the heavens, from whence the deity could more perfectly hear their prayers; and partly from a faint remembrance of an old tradition of the deluge, and

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\* Lucan. *Pharsal.* l. iii.

† The first patriarchs also worshipped in groves of oak, (*Gen.* xviii. 1, 4, 8. xxi. 33. *Josh.* xxiv. 26.) but the custom was subsequently condemned because it led to disorder and prostitution. (*Deut.* xvi. 21. *Isai.* i. 29. *Hosea* iv. 12, 13, 14.) In the idolatrous nations a grove was essential to divine worship. (*Diod. Sic.* l. xvii. *Quint. Curt.* l. iv. c. 7. *Strabo. Geogr.* l. viii.) *Pindar*, (*Olymp.* x. 52.) introduces *Hercules* as planting a sacred grove; and in *India* groves of olive were planted in the most venerated situations. (*Asiat. Res.* vol. vi. p. 524.) In a word, as I have many times observed, idolatry was nothing but a perversion of patriarchal rites.

probably of the Burning Bush, which induced a belief that mountains were the consecrated residence of the deity;\* but principally because the conical mountain, variously diversified, was considered an apt representation of the union of the two great generative principles personified at the deluge.†

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\* It may be here remarked that mountain worship was common with the antediluvian patriarchs, and was followed by Noah, (Gen. viii. 20.) on the mount where the ark rested, and where the parents of mankind resided after their deliverance from danger; by Abraham, (Gen. xii. 8.) who performed an act of worship on mount Moriah at the express command of God; (Gen. xxii. 2.) and again by Moses on mounts Horeb, (Ex. iii. 1.) and Sinai. (Ib. xix.) This custom was soon imitated by those nations which had renounced the true God. (Numb. xxii. 41. xxiii. 14, 27, 28.) When Philip II. made war against the Spartans, he sacrificed on the two mountains of Olympus and Eva. (Polyb. l. v.) Cyrus sacrificed to the gods on a mountain just before his death. (Cyrop. l. viii.) So in the Iliad Hector does the same. (Il. xxii. 171.) The Persians worshipped on mountains; (Strabo. l. xv.) and 2300 years before our era, sacrifices were offered in China to the supreme god Chan-Ti, on four great mountains, called the four Yo. The sovereigns, finding it inconvenient to go thither in person, caused eminences representing these mountains to be erected by the hands of men, near their habitations. (Voyage of Macartney. vol. i. p. 58.) The American savages used the same custom. (Humboldt's Research. in Amer. vol. ii. p. 244.) "In short every towering hill was reckoned holy; and we are assured by Melanthes, that it was the universal practice of the ancients to offer sacrifice on the highest mountains, to him who was accounted the highest god." (Nat. Corn. l. i. c. 10. apud Fab. Pag. Idol. vol. iii. p. 200.) The Israelites too, when they fell into idolatry, adopted the same custom, and worshipped the host of heaven on mountains, (2 Kings xiv. 4. Jerem. ii. 20. Ezek. vi. 2, 3.) though it was absolutely forbidden in the law of Moses. (Deut. xii. 2.)

† This system of veneration was not peculiar to Britain, but was common to all the idolatrous nations of the earth. When the ark, or female principle with the whole human race in her womb, floated on the surface of the diluvian waters; the male principle, or the great father, was placed in the centre of the lunette as a mast; and thus the two principles united floated in safety over the earth; (Wilf. on M. Cauc. in Asiat. Res. vol.

The mountain with one peak only, represented the male principle; with two peaks, the figurative lunette or ark, symbolized the female principle; and with three, the two principles united.\*

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vi. p. 521.) and when the waters had subsided, they remained firmly fixed on a rock, which the superstition of each nation feigned to be within its own boundaries. When a mountain was adorned with three peaks, therefore, it was accounted perfect, and worthy of superior veneration, from its apt representation of this union of the sexes, which furnished the natural means by which the world was repeopled. (Vid. *Signs and Symbols*. p. 180.) Perfect specimens of all these varieties of mountains are frequent in the counties of Lancaster, Cumberland, and Westmoreland; and I cannot but think that this part of the island was a favourite resort of the druids; for they contained every requisite, in vast abundance for the practice of their religious rites. The rivers and lakes; the many natural caverns and excavations; the numerous specimens of the holy mountain in every possible variety; afforded such a combination of natural facilities for the exercise of their mysterious celebrations, that they could not be overlooked by that acute and politic order of men. Accordingly we find, in the stupendous monuments with which these counties still abound, the most positive traces of druidical ingenuity in all its several forms; whether consisting of stone or earthen temples, the cromlech or the kistvaen, the logan or the tumulus, the seat of justice or the sacred grove; all being unquestionable evidences of druidical habitation. A learned and indefatigable writer, whose opinions claim every attention and respect, says the same thing of some of the southern counties. "Numerous remains of stone circles, cromlechs, rocking stones and tumuli still exist in the Scilly islands, and are continued along the coasts of Cornwall and Dorset, to the widely extended plains of Wiltshire; all, from their rudeness, bespeaking a very ancient, and I may pronounce, a Celtic origin; and corresponding in a very striking degree with those on the opposite shores of our mother country Gaul." (Hoare's *Ancient Wilts*. vol. i. p. 12.)

◦ We are indebted to Capt. Wilford for bringing to light a recorded tradition of the Hindoos, that the British druids held mountains and lakes in superior veneration from the causes just enumerated. Britain, says this author, "was termed by the Indians, *Tricatchel*, or *the mountain with three peaks*; and was hence considered as a place of peculiar sanctity. *England* was denominated, *Rajata-Dweep*; *Scotland*, *Scuteya-Dweep*; and *Ireland*, *Suvarna-Dweep*. The *pitris*, or primitive fathers,

The places of initiation and worship were generally either *circular*, because a circle was a significant emblem of the universe, governed and preserved by an omnipresent deity, who is described in the writings of Hermes Trismegistus, as a circle\* whose centre is every where and whose circumference

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were said to reside in Suvarna; and their place of abode was either on the summit of a mountain, or in a cave called Maha-Dewa, *in an island situate in the midst of a lake, whose waters were reputed bitter. From this cave issued a long passage into the infernal regions.* Here the souls of their deceased ancestors were invoked." This is a correct account of a place of initiation; and is thought to have a reference to the celebrated Purgatory of St. Patrick, in Lough Derg, in Ireland, into which no person was allowed to enter without first undergoing all the ceremonies of purification and preparation. This purgatory, according to the opinion of Mr. Faber, (*Myst. Cab. vol. ii. p. 392.*) was doubtless a place appropriated to the performance of the rites of druidism. It will be remembered that the holy mountain was considered the sacred ascent to Elysium; and the cave or womb led downwards to Hades. The most ancient monument of British antiquity at Avebury, in Wiltshire, was constructed on two eminences; and to complete the allusion, a gigantic mound, called Silbury hill, was thrown up, so as to form a triangle with the other two, thus constituting the sacred three-peaked temple. The hill at Carn-bre, in Cornwall, is furnished by nature with three distinct and beautiful peaks, and hence became an early object of superstitious reverence, which the druids appear to have exhausted all their ingenuity in adorning with a profusion of sacred embellishments. Here was a consecrated grove of oaks, furnished with solar temples, caverns of initiation, thrones, phalli, altars, adyta, inclosures, rock basins for the water of purification, and every requisite for public worship and the celebration of the mysteries on a grand scale; for the whole extent of this magnificent establishment comprehended an area of more than four miles in circumference. (*Bori. Ant. Corn. p. 113.*) It may be here observed that the grove was sacred to the *celestial*, the altar to the *terrestrial*, and the *cell* to the *infernal* deities. (*Maur. Ind. Ant. vol. ii. p. 317.*)

\* The usual appellation given by the bards to the sacred inclosure of an open temple, was, *the mundane circle*; and Faber says that the Ark was called, *the circle of the world*; it follows therefore the open circular temple was a representation of the Ark.

is no where; and pointed out the unity of the god-head; a doctrine distinctly asserted by the druids;\*

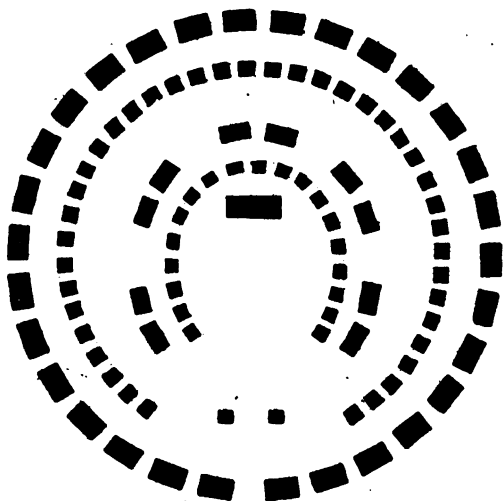
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\* Specimens of the circular temple are common in this country; but the most stupendous specimen is exhibited at Stonehenge on Salisbury Plain, which was anciently denominated *Caer Gaur*, or the Great Cathedral, or the mundane Ark, and was intended probably as a place of general assembly for the detached communities throughout the kingdom at their grand triennial meetings. Surrounded by a deep ditch and lofty mounds, the interior space was divided, like most other edifices of peculiar sanctity, into three separate inclosures; an outer and an inner court, and an adytum; the first for the people, the second for the priests, and the third for the chief druid alone. The entrance to this wonderful temple was by an avenue towards the north-east, which to this day is accurately defined by a bank of earth on each side extending to a considerable distance from the temple, and forming at the end a double avenue; one branch of which communicated with what is now termed the *Cursus*; but I should think that this space is probably the site of the sacred buildings. At a short distance from the circle was a huge stone, sixteen feet in height, which was doubtless the presiding deity of the place; a vestige of the Buddhist superstition; (*Hesych. Lex. apud Fab. Pag. Idol. vol. ii. p. 375.*) and about one hundred feet further in the entrance into the outer Court was another stone of about twenty feet in height. Within the ditch was a green walk of one hundred and five feet in breadth, which encompassed the whole structure; and this was probably circumambulated by the aspirant during the process of initiation. The building itself consisted of two concentric circles, formed of upright and cross stones of gigantic size, the largest being twenty-five feet in height, and of a proportionate breadth and thickness. "The bulk of the constituent parts is so very great," says Stukeley, (*Stonehenge. c. 1.*) "that the mortaises and tenons must have been prepared to an extreme nicety; and like the fabric of Solomon's Temple, every stone tallied, and neither axes nor hammers were heard upon the whole structure." The outer circle was one hundred feet in diameter, and consisted of sixty stones, alluding to the sexagenary cycle of the Asiatics; one half being uprights and the other imposts; the inner circle between eighty and ninety feet in diameter, containing forty stones, in allusion probably to the forty days prevalence of the diluvian waters. The adytum was oval, because an Egg was the constant symbol of the world; the outer oval consisted of ten stones, because ten was a perfect number and amongst the Pythagoreans denoted Heaven, as being the perfection of all things; (*Vide ut supra. p. 126.*) and the inner oval contained nineteen stones, referring to the cycle of the Sun and Moon, the two great

or *oval*,\* in allusion to the mundane egg; though the instances of this form are of rare occurrence, the adytum being more frequent oviform than the temple; or *serpentine*,† because a serpent was the sym-

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arkite deities. The adytum contained an altar. I have subjoined a plan of this stupendous temple.



\* The remains of a small temple of this kind, consisting of sixty stones is still in existence at Addingham, in Cumberland, called Long Meg and her daughters. The transverse diameter from east to west is one hundred yards; and the conjugate from north to south, eighty. On the south side, at about the distance of twenty-three yards, stands the stone called Long Meg, five yards high and five yards in girth, which was the idol or object of worship.

† The temple at Abury, one of the most stupendous erections which ancient Britain could boast, and whose loss is a national calamity, was constructed in the form of a circle, to which a vast Serpent was attached. It is considered to have been one of the earliest structures erected in Britain, but now, alas! totally desolated, and scarcely any vestiges of its existence remain. Its name may probably have been derived from the Cabiri, as Parkhurst, in loc. ingeniously supposes; because the Cabiric rites were undoubtedly celebrated within its precincts. Cabiri, or Abiri

bol of the deity, who was no other than the diluvian patriarch Noah, consecrated by the druids under the

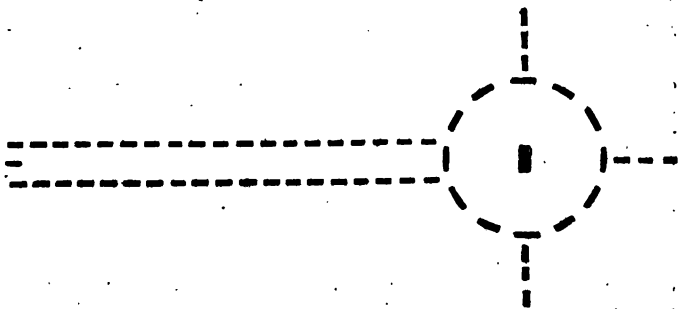
signifies the Mighty Ones; and the mysteries were dedicated to those benevolent deities who invented and propagated the arts which elevated man from a savage to a civilized state of being. This extraordinary monument of British ingenuity and perseverance was erected on the summit of an eminence in the centre of an extensive plain, and consisted of a great circle inclosed with a stupendous vallum of earth; within which was a deep ditch. The area of this part of the temple was twenty-eight acres. On the interior bank was placed a circle of massive, unhewn grey stones, generally about twenty feet in height. Within this principal circle were two smaller double concentric circles of stones, each seven feet high. In the centre of one of these was a tall phallus, twenty-one feet in height, and eight feet nine inches in diameter; and within the other was a cell or adytum. A grand avenue planted with large masses of stone, one hundred in number on each side, at regular distances, proceeded from the south-east part of this circle, which continued in a curvilinear form, for more than a mile, and terminated in a chapel or cell; and from the south-west of the temple proceeded another avenue in a contrary direction, for about the same distance, tapering towards the end and terminating in the valley. About the centre of this latter avenue was placed a cove or pastos facing the south-east; the stones composing which are still called by the country people, the Devil's Quoits. Each avenue being on an inclined plane, a person advancing towards the temple would have on all sides a most advantageous view of it. Thus it formed the compound figure of a snake transmitted through a circle; an unquestionable emblem of the deity, according to the creed of all ancient nations. The circle represented the Demiurgus or Creator; and the serpent referred to the divine emanation to whose wisdom the government of the universe was entrusted. (Maur. Ind. Ant. vol. iv. p. 693.) Faber however is of opinion that the ring represented the Ark, or Ceridwen; and the snake, the great serpent-god Hu. (Pag. Idol. vol. i. p. 193.) The avenue terminated with the head of the snake, which was curiously situated on the apex of Hackpen hill, which anciently derived its name from this circumstance; for in the old language, *hac* signifies a snake, (Hoare's Wiltshire.) and *pen*, the extremity or head, (Owen's Dict. v. Pen.) whence hac-pen, the head of the snake. The country people still hold this hill in high veneration; and the little sanctuary which formed the serpent's head is still fresh in their memory, having only very lately been destroyed. The whole length of this magnificent structure was nearly three miles. Vid. Stukeley's Abury, and Letter to Mr. Gale; and Hoare's Anc. Wilts; to which works I have been

name of Hu; and the common emblem of a serpent entwining himself over an egg, was intended to represent Hu preserved in the ark; or *winged*,\* to figure the motion of the divine spirit; or *cruciform*,†

principally indebted for the above account of this temple. Silbury hill, an artificial mound of earth, measuring two thousand and twenty-seven feet in circumference at the base; one hundred and twenty feet in diameter at the top; one hundred and seventy feet in perpendicular height, three hundred and sixteen feet in sloping height, and covering five acres of land, was erected in the middle between the head and tail of the snake, as an appendage to the temple. Sir R. C. Hoare thinks it was a hill-altar.

\* Stukeley mentions a winged temple which he found at Navestock, in Essex; (Knave, from Canaph, or Kneph, the winged serpent deity of Egypt;) and says he doubts not but there are many such temples in the Britannie isles. Toland mentions a winged druid-temple in one of the Shetland islands.

† At Classerniss in the island of Lewis, Scotland, is a specimen of this cruciform temple. It has a circle consisting of twelve stones; and three each on the east, west, and south sides placed in right lines; while on the north is a double row of twice nineteen stones in two perpendicular parallel lines, forming a superb avenue, with a single elevated stone at the entrance. The whole number of stones was sixty. In the centre of the temple stands in an elevated situation, the gigantic representative of the deity, to which the adoration of the worshippers was peculiarly directed. (Borl. Ant. Corn. p. 193.)



Another cruciform temple of a different description is found at New Grange, in Ireland.



because a cross was the symbol of arkite regeneration. They were variously constructed as to the materials used in their composition. In countries where stone was plentiful, they were composed of immense lumps of that substance, unhewn; but where stone was scarce, rude banks of earth were substituted, and the temple was formed of a high vallum and ditch. But in the great national temples, trouble and expence were not considered, and the two forms were always united; the circle of rough stones, unpolluted with a metal tool,\* was encompassed by a high embankment, and guarded generally by a deep ditch. They were uncovered, because the druids thought it absurd to confine the omnipotent deity within the walls of a religious edifice;† and were doubtless erected at the instance

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\* There appears to have been a peculiar pollution attached to the use of *metal tools* in the construction of the early temples. The Almighty commanded Moses from the mount to raise a simple altar of earth; and if that should not prove sufficiently permanent, he was directed to form it of *unhewn stone*, lest it should be polluted by the use of an *iron tool*. (Ex. xx. 25.) And David, long afterwards, lamented the destruction of the intended temple, which he foresaw would be effected by the *axes and hammers* of the surrounding idolaters. (Psalm lxxiv. 6.) The temple itself, though an unequalled monument of riches and architectural magnificence, was put together without the assistance of axe, hammer, or any metal tool. (1 Kings vi. 7.)

† This method of erecting temples consecrated to the celebration of divine rites, was consonant with primitive usage; for the most early patriarchal temples consisted of twelve stones placed in the open air, (Vid. Ex. xxiv. 4. Josh. iv. 9.) but the druids added to the magnificence of their religious edifices, by an increased number of stones, arranged with an allusion to astronomical calculations. They consisted chiefly of three, seven, twelve, nineteen, thirty, sixty, and one hundred and twenty stones, exclusive of the detached phalli which occupied places out of the

and under the direction of this priesthood to add dignity and authority to the rites of the national religion; and hence the most herculean labours were performed in their construction.\* Attached to the temple was generally placed a stone more elevated and of superior dimensions to the rest, which was worshipped as the representative of the deity.†

The general name of the sanctuary where the peculiar mysteries of Ceridwen were formally celebrated was *Caer Sidi*, the circle of revolution; so called from the well known form of the druidical temples.‡ It appears extremely probable that this sanctuary§ consisted of a range of buildings erected

circumference. *Three* referred to the divine triad Hu—Ceridwin—Creirwy; *seven* to the seven heavens which they taught were placed in the upper regions of the air; *twelve* to the twelve signs of the Zodiac; *nineteen* to the Metonic cycle; *thirty* to the famous age or generation of the druids; *sixty* to the sexagenary cycle of India, with which they were undoubtedly acquainted; and *one hundred and twenty* to the double sexagenary.

\* It is asserted by Stukeley that at the present time it would cost £20,000 to throw up such a mound as Silbury hill.

† The monument called Long Meg, is a fine specimen of this kind of idol.

‡ This phrase, according to Mr. Davies, implies “in the first place, the ark in which the patriarch and his family were inclosed; secondly, the circle of the Zodiac; in which their luminous emblems, the sun, moon, and planets revolved; thirdly, the sanctuary of the British Cezek, which represented both the ark and the zodiac.” (Myth. Druid. p. 516.)

§ In the poem called *Kadair Teyrn On*, (Welsh. Arch. vol. i. p. 65.) we are told that there are four grand sanctuaries in the British dominions. It would have been highly satisfactory if the Bard had enumerated them. The two principal ones were doubtless that of Stonehenge or Abury for the southern division of Britain; and probably the temple at Shap, in Cumberland, which, as Stukeley affirms, (Itin. vol. ii. p. 15.) was constructed on the plan of a serpent transmitted through a circle, and full two

for the purpose, immediately adjoining their most sacred temples\* in the centre of an impenetrable grove of oaks, consecrated with solemn rites to the service of the deity, and hallowed with the blood of human victims. In some parts of England the initiations were performed in the secret recesses of holy caverns formed by nature with every convenience to give effect to their celebration; for a cavern was understood by the Epophtæ to represent the central cavity of the vast abyss, or the great receptacle of the diluvian waters; or, in other words, Hades. The peculiar degree of sanctity attached to these awful inclosures, was calculated to produce

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miles in length, for the northern division. In one of the Triads however, (Meyrick. Cardig. Introd.) the Bard says, "there are three principal Choirs in Britain," and names them as follows: The Knight Iltuds Bangor in Caer Worgorn (Glamorganshire.) The Choir of Emrys (Ambres) in Caer Caradac, (Old Sarum, says Meyrick; I should rather think Stonehenge;) and Bangor Wydrin in the apple island, (Arallon or Glastonbury.)

\* The three great labours of the Britons are represented in a famous triad to be; Raising the stone of Cetti, or constructing the mystical Cromlech or adytum; Erecting the Emrys, or building the circular temple with petrae ambrosiae or consecrated stones; and Heaping the mound of Gyvrangon, or raising the mound or cairn in honour of the dead. In all these solemn duties gray stones were preferred. The adytum or ark of the mysteries was called a Cromlech, (Signs and Symbols. p. 114.) and was used as a sacred pastos or place of regeneration. It consisted of two or more upright stones as supporters of a broad flat stone which was laid across them, so as to form a small cell, within the area of which the aspirant was immured. The Carnedd was a heap of stones rudely piled together over the summit of a mountain or high hill for sepulchral or commemorative purposes. When used as a place of sepulture, the Cairn was more commonly composed of earth; and in this case it was termed a Tumulus or Barrow; derived from the Celtic *tumba*, a tomb, and *tywig*, a mound of earth, or *tyringon*, sepulchra.

a lasting impression on the aspirant, as well as to prevent the idle approach of the uninitiated. Considerable space was necessary for the machinery of initiation on its largest and most comprehensive scale. Apartments of all sizes, cells, vaults, baths, and long and artful contrived passages, with all the apparatus of terror which was used on these important occasions could not have been contained within a small compass; although it is tolerably clear that initiation on a minor scale was performed in many parts of the island within the inclosure of caverns of moderate dimensions.

It is well known that what was pure mythology in one age became romance in another;\* and hence the fables current in this country about King Arthur and his knights connected with Merlin the enchanter;† their imaginary combats, and discomfiture of giants and powerful magicians, were all derived from occurrences that took place during the initiation of candidates into the highest mysteries of druidism, which were of a complicated nature, abounding with transformations, battles, and fearful adventures. Hence every remarkable structure in this island to which the name of Arthur is attached

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\* Vid. Fab. Pag. Idol. b. v. c. 8.

† "Merlin was the same as the Irish Tailgin St. Patrick; in other words he was Noah, or the principal Telchin, whence he was denominated by the ancient Celts, Mer-Lin, or the marine god of the Lake." (Fab. Mys. Cab. vol. ii. p. 429.) "I am much inclined to conjecture," adds the author, "that the hardy knights of the Round Table, were in fact no other than the infernal, or Celtic deities." (Ib. p. 427.)

was doubtless connected with the initiations,\* and the same may be said of all places to which a giant

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\* In the county of Westmoreland are two extraordinary monuments connected with each other, the one called Maryborough, or more properly Mayburgh; the other, Arthur's Round Table. The former is a very striking specimen of the mixed architecture of the druids, composed of stones and an embankment of earth, and lies about four hundred yards to the west of Arthur's Table. It consists of an eminence which rises gradually from the plain for about one hundred and forty paces, forming the lower section or base of a regular cone; the ascent is every where covered with wood and the remains of timber trees of great size appear on every side. The summit of the hill is fenced round, save only an opening or entrance, twelve paces in width to the east; the fence is singular, being composed of an immense quantity of loose pebbles and flints which perhaps were gathered from the adjoining rivers. No kind of mortar appears to have been used in this work; the stones lie uncemented, piled up to the ridge, near twenty paces wide at the base, and in height about twelve feet from the interior plain. Here and there time has scattered a few shrubs and trees over the pebbles, but in other places they are loose and naked on both sides. The space within consists of a fine plain of meadow ground exactly circular, one hundred paces in diameter; and inclining a little to the westward from the centre is a *large column of unknown stone standing erect*, with its smaller end in the earth, eleven feet and upwards in height, and more than twenty-two feet in circumference at the middle. (Hutch. Cumb. vol. i. p. 310.) The sacred character of this place has been handed down by tradition, even to the present time. In a correspondence which I had some time ago with the late Mr. Briggs of Kendal, he related the following anecdote respecting this druidical circle: "Not many years since, an old man in the neighbourhood told me, there were four stones at the entrance, and he had heard old folks say that there had been four stones in the centre, but he could not recollect them. Those at the entrance he remembered very well, and they were destroyed by the landlord of the public house by the side of Arthur's Round Table, and his servant man. But, added he, I think they did wrong to meddle with these ancient things, for one of the men soon after hanged himself, and the other lost his reason. What must have been the veneration for this place," exclaims Mr. Briggs, "in the days of its greatest glory, when such a striking relic of superstitious respect is still fostered among the peasantry of the neighbourhood!" Arthur's Round Table is a circular earthwork, one hundred and ten yards in diameter in the whole; and has an elevated circular table in the centre of forty yards in diameter, which is surrounded

was a party.\* All ancient temples consecrated to religious worship, in whatever country, for the prac-

by a ring twenty yards wide, and the whole is encompassed by a fifteen yards ditch. It is situated on a piece of elevated ground near Eamont bridge, and is wholly covered with a fine green sward. It bears no marks of dilapidation. It is composed wholly of earth, and there is not a stone about it, nor does it appear that there ever was. It is now the theatre of an annual wrestling match, at which those gentlemen of the county, who have not previously obtained the honour, are formally installed knights of the Round Table; of which order, Thomas Wybergh, Esq. is the present Grand Master. It was in such places as this that the Britons used periodically to assemble for the purpose of witnessing the sports and games which were instituted to prove the strength and agility of their youth, and to amuse the people. (Borl. Ant. Corn. p. 195.)

\* In Cumberland they have a legend respecting a monster of this nature, who resided in a cave on the banks of the river Eden. He is represented to have been a terror to all the surrounding country. His name was *Isir*. He subsisted by spoiling the neighbouring fields of their cattle, and when hard pressed by hunger, did not hesitate to drag men into his cave and devour them. When he washed his face, says the tradition, he placed his right foot on one side of the river and his left on the other. The Rev. G. Hall, of Rosegill, to whom I am indebted for this legend, adds; "this giant, like all other giants, died and went the way of all flesh. When he died tradition does not say; but it *does* say that he was buried in Penrith church yard; and that the stones called the giant's grave stones, mark his grave and the length of his body." This is evidently a legend of initiation transferred from mythology to romance. The rites, as we have seen, were most commonly performed in caverns, and beside the pellucid waters of a running stream, where such conveniences could be placed in conjunction; for candidates, during a certain part of the ceremony were immersed, and figuratively said to be metamorphosed into fishes. The giant's name was strictly mythological. The mysteries of Britain were sacred to Ceridwen, who was the same as Ceres or Isis, and she is represented by Taliesin as a *giantess*. (Welsh. Arch. vol. i. p. 166.) The husband of Isis was Osiris; a word derived, according to Vallancey, from two old Celtic words, signifying the commander of a ship or ark; *Eise-Airc*, or *Is-Ir*, the very name of our Cumberland giant; who was no other than Osiris or Noah, and was represented by every candidate during the initiations. Gibson in Camden, (Col. 842.) says that this giant's cave or grotto was denominated *Isis Parlish*, or the cavern of Isis the perilous; and the current legend, as we have seen, is, that the monster seized men

tice of all idolatrous nations was uniform in this particular, had places of initiation connected with them, and most frequently these places were subterranean. Few caverns in this country remain to relate the wonders of druidical initiation; but the stupendous grotto at Castleton, in Derbyshire,\* called by Stukeley, *the Stygian Cave*,† is sufficient to convince us that these celebrations were of the most terrific nature; were performed with the aid of complicated

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and cattle, and dragged them into his cave for a prey. The cattle were evidently brought there for sacrifice, and the men for initiation, during the process of which the aspirants were figuratively said to be *devoured by the giantess Ceridwen or Isis*. (Vid. infra. l. v.) Respecting the giant's grave, I must refer to my former volume of Signs and Symbols. (p. 135, 136.) A similar legend is recorded by Stukeley, that a giant named Tarquin lived at Brougham Castle in the same neighbourhood, and that Sir Lancelot du Lake, then residing at Maryborough, attacked and slew him.

\* Antiquities of Masonry. p. 107.

† Some very singular excavations have been discovered between Luckington and Badminton, Wilts, called the Giants' caves, which are thus described in Childrey's *Britannia Baconica*, and cited in the Aubrey MSS. "They are upon the top of a rising hill, in number about nine; and some of them are or were formerly cemented with lime. Some of them are deeper, and some shallower, some broader and larger than others. *They lie all together in a row*. The manner of them is two long stones set upon the sides, and broad stones set upon the top to cover them. The least of these caves is four feet broad, and some of them are nine or ten feet long." Sir R. C. Hoare pronounces them to be ancient sepulchres; but I conceive the learned Baronet to be mistaken in this point, for the author before cited says, "the curiosity of some ingenious men, as it is reported, within these forty years, tempted them to dig into it, and make search for some antick remains, *but they found nothing but an old spur, and some few other things not worth mentioning*." How could they be sepulchral if no remains were interred within them? The fact is, they were no more sepulchral than were the pyramids of Egypt; and I have no hesitation in saying that they were constructed for the self same purpose, viz. as places of initiation into the mysteries.

machinery, and did not yield in interest and sublimity to those which have been so highly eulogised in the more polished and civilized nations of Egypt and Greece. They were usually constructed on the principles of secrecy and retirement from public observation. Long, dark, and in all practicable cases, intricate passages, were the united essentials of the mysterious precinct; and it is evident that as religion could not be practised distinct from initiation, so places for the performance of these important rites were always constructed within or near the edifices consecrated to religious worship.

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### LECTURE III.

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#### ON THE PREPARATION OF CANDIDATES FOR DRUIDICAL INITIATION.

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THE grand periods of initiation into these mysteries were quarterly, and determined by the course of the sun, and his arrival at the equinoctial and solstitial points.\* These, at the remote period now under our consideration, corresponded with the 13th February; 1st May; 19th August; and 1st November. But the time of annual celebration was May

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\* Stakeley. Abury. p. 68.



eve, and the ceremonial preparations commenced at midnight, on the 29th April, and when the initiations were over on May eve, fires were kindled on all the cairns and cromlechs throughout the island, which burned all night to introduce the sports of May day. Round these fires choral dances\* were performed in honour of the Solar patriarch Hu or Noah, who was at this season delivered from his confinement in the ark.† The festival was phallic,‡ in honour of the Sun, the great source of generation, and consisted in the elevation of phalli or long poles decorated with crowns of gold and garlands of flowers, under which the youth of both sexes performed certain mysterious revolutions, for it was customary to adore the sun by circular dances.§ These continued till the luminary had attained his meridian height; and then retiring to the woods, the most disgraceful orgies were perpetrated, and the festival ended with debauchery and intoxication.¶

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\* These were the fire dances mentioned by Porphyry, (l. i. p. 94.) and were probably used to propitiate that element which they believed was destined to destroy the world. (Ces. de bel Gal. l. vi.)

† Signs and Symbols. p. 80.

‡ Maur. Ind. Ant. vol. vi. p. 80.

§ Vid. Asiat. Res. vol. ii. p. 383.

¶ This was doubtless the origin of the festivities which were practised in many parts of England, down to a very recent period, at the same season of the year. The following description of these games by Stubbs, (Anatomic of Abuses. 1595.) most unequivocally points out their origin: "Against Maie-day, every parish, town, or village assemble themselves, both men, women, and children; and either all together, or dividing themselves into companies, they goe some to the woods and groves, some to the hills and mountains, some to one place, and some to another, where they spend *all the night* in pleasant pastimes, and in the morning they return bringing with them birch boughs and branches of trees to deck

The time of general meeting was figuratively said to be when the Sun was at its due meridian;\* in allusion to that astronomical paradox founded on the globular form of the earth, which, continually revolving on its axis, makes the central Sun always at its meridian to some part of its surface. The truth is, that the rites of the insular sanctuary commenced at daybreak; and the rising of their great deity, who was dignified with the appellation of "the god of victory; the king who rises in light and ascends the sky,"† was hailed with triumphant shouts and loud hosannas. But the solemn initiations were performed at midnight, to invest them with a higher degree of dignity and importance. They contained Three independent Steps or Degrees, the first or

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their assemblies withal. But their chiefest jewel they bring from thence is the *male-pale*, which they bring home with great veneration, as thus; they have *twentie or fourtie yokes* of oxen, every ox having a sweete nosegaye of flowers tied up to the tip of his hornes, and these oxen drawe home the *may-pole*, which they covered all over with flowers and hearbes, bound round with strings from the top to the bottome, and sometimes it was painted with variable colours, having two or three hundred men, women, and children, following it with great devotion. And thus equipped it was reared with handkerchiefes and flagges streaming on the top; they strawe the ground round about it, they bind green boughs about it, they set up summer halles, bowers, and arbours, hard by it, and then fall they to banquetting and feasting, to leaping, and dancing, about it as the heathen people did at the dedication of their idola. I have heard it credibly reported, by men of great gravity, credits, and reputation, that of *fourtie, threescore, or a hundred maides* going to the wood, there have some of the thirde parte of them returned home again as they went."

\* Their Gorseddau were held in the open air, while the sun remained above the horizon. The bards assembled within a circle of stones, and the presiding druid stood before a large stone in the centre. (Turn. *Anglo-Sax.* vol. i. p. 102.)

† *Gedodin. Sog. xxii.*

lowest being the Eubates, the second the Bards, and the third the Druids.\*

A careful preparation was used previously to the admission of candidates into the first degree; for it was considered that without mental and bodily purification, the arcana of a sacred establishment could not safely be communicated. The heart must be prepared to conceal, before the eyes are permitted to discover the truths which often lie hid under significant emblems, the instruments, probably, of human industry; else the labour of years may be unprofitably wasted in the thankless office of committing seed to a barren soil, which will make no return of fruit commensurate with the toil of cultivation. They were purified by the Tolmen,† and

\* This division did not include the preparatory ceremony of the insular sanctuary, which partook rather of the nature of a qualification process than of a distinct degree. Thus Taliesin, in his poem of *The Spoils of the Deep*, speaks of "that lore which was *four times* reviewed in the quadrangular inclosure." (Dav. *Druid*. p. 518.) And in his poem of *The Battle of the Trees*, the same bard describes these four ceremonies of purification with great exactness. "I was exorcised," says he, "*by Math* before I became immortal; I was exorcised *by Gwddion* the great purifier of the Brython, of Eurowys, of Euron and Medron, of the multitude of scientific teachers, children of Math. When the removal took place I was exorcised *by the sovereign* when he was half consumed. *By the Sage of sages* was I exorcised in the primitive world, at which time I had a being." (Dav. *Druid*. p. 541.)

† The Tolmen was a perforated stone which was used for the purpose of regeneration in the mysteries; and the hierophant or chief druid was hence denominated Tula. (Vid. *Borl. Ant. Corn.* p. 186.) These consecrated petreæ are common all over England and Wales; and the act of passing through them was thought to convey extraordinary purity. In some parts of Britain these stones were denominated *Main Ambres*; and the ingenious Dr. Stukeley conjectures that the primitive name of Stonehenge was "*the Ambres*," whence was derived the name of

then put to their probation, which was very severe. Sometimes the candidate was doomed to a seclusion of twenty years,\* which was spent amidst the secret recesses of an inaccessible forest,† in a close and devoted application to study and reflection, and the practice of gymnastic exercises. But this lengthened probation extended only to such as were regularly educated and initiated into the mysteries for the express purpose of occupying the most elevated situations in the civil or ecclesiastical departments of the State. These were instructed in all the sciences of which the druids made profession. They were ex-cited to emulate the heroic deeds of their progenitors, whose bravery was inculcated in verse, that it might never be banished from the recollection.‡

The aspirant for mere initiation, was clad in a robe striped alternately with *white*, *skyblue*, and *green*,§ which were the sacred colours of druidism, and emblematical of *light*, *truth*, and *hope*; and confined in a cromlech without food three days prior to his admission into each of the two first degrees;|| that is, he was placed in the pastos with the usual ceremonies on the evening of the first day,¶

Ambresbury, a village in the immediate vicinity of that celebrated monument of antiquity.

\* Cesar. l. vi.

† Gollut. Ar. 1.

‡ Berk. Ant. Corn. p. 82.

§ Owen's W. Diet. v. Ghain.

|| Signs and Symbols. p. 114.

¶ "It was customary with the Hebrews," says the Abbé Fleury, (Manners of the Ancient Israelites, p. 4: c. 3.) "to express a whole day, by the terms, *the evening and the morning*; or by these *the night and the day*; which the Greeks express by their *Nekthemeron*; and which at

remained an entire day enclosed; or *dead* in the language of the mysteries, and was liberated for initiation, or in other words, restored to life, on the third.\* The Welsh triads contain a hint of this solitary con-

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well signifies any particular part of the day or night, as the whole of it. And this is the reason why a thing, that has lasted *two nights and one whole day*, and a part only of the preceding and following days, is said by the Hebrews to have lasted *three days and three nights*."

\* This was symbolical of the patriarch Adam, who died on one day, the world before the flood being so esteemed; remained in the tomb another day, i. e. during the continuance of the postdiluvian world; and will rise again to judgement on the third or eternal day; and being purified from his corruptions, will remain for ever happy in a place of light. It was further symbolical of Noah, who entered into the ark in one year; remained inclosed a year, and was emancipated from his confinement, or reborn in the third year. Much confusion arose in the mythology of the ancient world from this doctrine. The aspirant, like Noah, is supposed to have lived in the old world, and was hence esteemed a venerable old man; but he was new born from the mysteries, as Noah was from the Ark, and hence he was considered but an *infant*. Noah formed the Ark, and it was consequently represented as *his daughter*; but he was united with the ark, and they together floated over the all-pervading wave; hence she was taken for *his wife*; and ultimately he was born from the ark, which from this circumstance, sustained the character of *his mother*. Again, when he is said to die, the ark is *his coffin*; when a child, it is *his cradle*; and when he is supposed to sleep in deep repose during the prevalence of the waters, it is *his bed*. (Vid. Fab. Pag. Idol. vol. ii. p. 281.) The confusion this would necessarily create could not be reconciled without having recourse to a multiplication of deities, and therefore in Greece, as *the father* of the female principle or ark, Noah was termed Saturn; as *her husband* he was termed Jupiter, and as *her son*, Bacchus; and when the *solar* and the *arkitic* superstitions were connected he became Apollo, and soon branched off into a number of collateral deities which peopled their imaginary heaven, and tended to mystify their system of religion, and place it entirely out of the reach of ordinary comprehension; and the unravelment of this intricate machinery formed one grand secret of the Greater Mysteries, in which the hierophant reduced all the complicated pantheon of idolatry to one single god. (Cadworth. Intel. Syst. l. i. c. 4.) This subject is also handled at length in Faber's Pagan Idolatry. (b. i. c. l. s. 19--22.)

sement in the cromlech when speaking of the initiation of Arthur, who is there said to have been imprisoned “ *three nights* in the inclosure of Oeth and Anoeth, and *three nights* with the lady of Pendragon, and *three nights* in the prison of Kud under the flat stone of Echemeint; and one youth released him from the three prisons, namely, Goreu the son of Cystepin his nephew.”\* The last of these prisons was evidently the cromlech, in which it is certain the candidate endured a confinement of much more extended duration† before he was admitted to the last and most distinguished privilege of druidism.

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## LECTURE IV.

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### CEREMONY OF INITIATION INTO THE TWO FIRST DEGREES.

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WHEN the sanctuary was prepared for the solemn business of initiation, the druids and their attendants; ceremonially arranged, properly clothed, crowned with ivy and protected by their amulets; a hymn to the Sun was chanted,‡ and *three blessed drops*§ of the Spirit were earnestly implored. The candidate

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\* Welsh Archæol. Triad. 50. Dav. Druid. p. 404.  
 † Welsh Archæol. vol. i. p. 19.  
 ‡ Maur. Hist. Hind. vol. ii. p. 170. § Signs and Symbols, p. 150.

was then introduced and placed under the care of the officer who was stationed to receive him "in the land of rest." Soon however the active duties of initiation were commenced. The aspirant, who was denominated *a blind man*,\* was appointed to *kindle a fire under the Cauldron*. As the CAULDRON was a mystical word to express the whole circle of science taught in the mysteries, so the act of kindling the fire under it must have had an evident reference to those preliminary ceremonies which were practised before the disclosure of any part of the august secrets of the order. A pageant was then formed, and the several candidates were arranged in ranks consisting of *threes*, *fives*, and *sevens*, according to their respective qualifications, and conducted nine times round the sanctuary in circles from east to west by the south; proceeding at first "with solemn step and slow," amidst an awful and death-like silence, to inspire a sacred feeling adapted to the reception of divine truths; at length the pace increased until they were impelled into a rapid and furious motion by the tumultuous clang of musical instruments, and the screams of harsh and dissonant voices, reciting in verse the praise of those heroes who had been brave in war, courteous in peace, and devoted

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\* The ceremonies of initiation which I am about to describe and illustrate, have been transmitted to us by Taliesin, in a poem of extraordinary merit, called *Hanes Taliesin*; which contains a mythological account of the candidate's progress through the different stages, to his ultimate state of perfection. A translation of this poem may be found in *Dav. Druid*. p. 180, 212, 222.

friends and patrons of religion.\* This sacred ceremony completed, an oath of secrecy was administered, and hence the waters of the cauldron were said to deprive the candidates of utterance.† The oath was ratified by drinking out of the sacred vessel; and thus sealed, its violation could only be expiated by death.‡

In the prosecution of the consecutive ceremonies, the following characters were successively sustained by the aspirant. Taliesin applies them to himself in his poem of *Angar Cyvyndawd*.§ “ I have been a blue salmon; I have been a dog;|| I have been a roebuck on the mountain; I have been a stock of a tree; I have been a spade; I have been an axe in the hand; I have been a pin in a forceps for a year and a half; I have been a cock, variegated with white, upon hens in Eidin; I have been a stallion upon a mare; I have been a buck of yellow hue in the act of feeding; I have been *a grain of the*

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\* This dance was somewhat similar to the wild ceremonial dances of the Corybantes, referred to on page 99; and is mentioned by Taliesin, in his poem of *Kadair Teyrn On*; (Welsh. Archæol. vol. i. p. 65.) and more particularly described in another poem, where the bard says; “ The assembled train were dancing after the manner, and singing in cadence, with garlands (of ivy) on their brows; *loud was the clattering of shields round the ancient cauldron in frantic mirth, &c.* (Dav. Druid. p. 576.) Toland, in his history of the druids, may also be usefully consulted on this ceremony; and Borlase in his *Antiquities of Cornwall*.

† Turn. *Vindicat*. p. 283.

‡ Taliesin. *Preiddeu Annwn*. Welsh Archæol. vol. i. p. 45.

§ Welsh Archæol. vol. i. p. 36.

|| We have already witnessed the profuse use of this animal in the mysteries on pages 79 and 109, and we shall find as we proceed, that similar canine phantoms were exhibited in the mysteries of Britain.



*arkites which vegetated on a hill*, and then the reaper placed me in a smoky recess,\* that I might be compelled freely to yield my corn, when subjected to tribulation;† I was received by a hen‡ with red fangs and a divided crest;§ I remained nine months an infant in her womb;|| I have been Aedd,¶ returning to my former state; I have been an offering before the sovereign;\*\* I have died; I have revived;†† and conspicuous with my ivy branch;‡‡ I have been a leader, and by my bounty I became poor.§§. Again was I instructed by the cherisher with red fangs.¶¶ Of what she gave me¶¶ scarcely can I utter the great praise that is due.”\*\*\* And in his poem of Cad Goddeu, the same poet gives a further account of his numerous adventures during the ceremony of initiation. “I have been a *spotted adder* on the

\* The dark cavern of initiation.

† Or in other words, that the austerity of initiation might humanize and improve the heart, and elicit the fruits of morality and virtue.

‡ The arkite goddess Ceridwen was represented in the initiations as a *hen* with red fangs.

§ Emblematical of the lunette or six days moon.

|| Alluding to the Pastos or Cromlech.

¶ The helio-arkite god or his priest.

\*\* When presented to the Archdruid after initiation.

†† Another allusion to the Cromlech in which the aspirant suffered a mythological death and revivification.

‡‡ It has been already observed that the aspirant was crowned with ivy.

§§ A mystical poverty was the characteristic of a candidate during the process of initiation.

¶¶ Ceridwen.

¶¶ Instruction in all mysteries and sciences human and divine.

\*\*\* Dav. Druid, p. 573.

mount; I have been *a viper* in the lake;\* I have been stars among the superior chiefs; I have been the weigher of the falling drops, *dress'd in my priest's cloke and furnished with my bowl.*"† These extraordinary transformations were undoubtedly effected by means of masks, shaped like the heads of those animals‡ which the aspirant was feigned to represent, and garments composed of their skins.§

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\* Serpents, as we have already seen, were much used in all the ancient mysteries.

† Dav. Druid. p. 544.

‡ Figures of men with the heads of animals are very common on the monuments of Egypt. (Vid. the Plates to Belzoni's Researches.) Dr. Pococke says, (Descrip. of the East. vol. i. p. 95.) "in some of the temples I have observed that the human body has always on it the head of some bird or beast."

§ From a tradition of this practice arose that prevailing opinion that "the spectres of Britain were hellish, more numerous than those of Egypt, of which some are yet remaining," says Gildas, "*strangely featured and ugly*, and still to be seen both within and without the forsaken walls, looking stern and grim, after their usual manner. (Gibson's Camd. xxv.) The practice was continued as a *mummery* or holiday sport down to a comparatively recent period. "There was a sport," says Strutt, (Sports. p. 188.) "common among the ancients, which usually took place in the Kalends of January, and probably formed a part of the Saturnalia, or feasts of Saturn. It consisted in *mummings and disguisements*; for the actors took upon themselves the *resemblance of wild beasts or domestic cattle* and wandered about from one place to another; and he, I presume, stood highest in the estimation of his fellows, who best supported the character of the brute he imitated. This whimsical amusement was exceedingly popular, and continued to be practised long after the establishment of Christianity." It was indeed very common in the reign of Henry VIII. and was doubtless the remains of the system of metamorphosis which was used during the druidical initiations; the memory of which was retained long after the institution itself was buried in oblivion; for the mummers were always decorated with ivy leaves, the characteristics of the priesthood, and the insignia of the mysteries. The Christmas morris dances of the present day are the last remains of this idolatrous superstition; unless

The second part of the ceremony commenced with striking *the blind man* a violent blow on the head with an oar, and a pitchy darkness immediately ensued,\* which was soon changed into a splendid blaze of light which illuminated the whole area of the shrine, for now *the fire was kindled*. This was intended to shadow forth the genial effects of that great transition from darkness to light which the arkite patriarch experienced on emerging from the gloom of the ark to the brightness of a pure and renovated world, enlightened by the splendid rays of a meridian Sun. The light was however suddenly withdrawn, and the aspirant again involved in the shades of chaotic darkness. His heart thrilled with horror. The most dismal howlings, shrieks, and lamentations saluted his astonished ears; for now the death of their great progenitor, typified by his confinement in the ark, was commemorated with every external mark of sorrow.† This was succeeded by the howling and barking of dogs,‡ the blowing of

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it be true, as I have been informed, that the Society calling themselves *Odd Fellows* performed their ludicrous initiations by the use of the same machinery.

\* The oar is an unequivocal emblem of the deluge; and the darkness represented the state of obscurity in which Hu was involved while confined within the gloomy recesses of the ark.

† This was the origin of the coronach or funeral dirge used by the Celts to a very recent period; and even now imitated by the wild peasants of our sister country at the funeral of a deceased friend or relation.

‡ The tale of Pwyll in the *Cambrian Register* (vol. i. p. 177.) records this circumstance: "Pwyll entering fully upon the chase, and listening to the cry of the pack, *began to hear distinctly the cry of another pack* which was of a different tone from that of his own dogs, and was coming in an

horns,\* and the voices of men uttering discordant cries. His timidity increasing, he would naturally attempt to fly, without knowing where to look for safety. Escape was however impossible, for wherever he turned, *white* dogs, with shining *red* ears† appeared to bay at his heels. Thus he was said to be transformed into a hare;‡ evidently in allusion to the timidity which was the natural consequence of all the horrors to which he was necessarily exposed.§ The gigantic goddess Ceridwen, in the form of a proud mare,|| emerging from behind the veil, now seized the astonished candidate, and by main force bore him away to the mythological *Sea of Dylan*, into whose purifying stream he was immediately plunged by the attendant priest, and hence he was

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opposite direction." The whole of this tale is worth considering, as it contains many plain intimations relative to the ceremonies of initiation.

\* Tale of Pwyll, as above. Taliesin. *Kadair Teyrn On*.

† Tale of Pwyll. The druids were habited during the performance of these ceremonies in *white* vestments, and crowned with *red* diadems.

‡ Hanes Taliesin. The tale of Pwyll however likens the aspirant to a stag.

§ I am inclined to think that the career of the aspirant was frequently contested by real or imaginary opponents to prove his personal courage. These contests were probably of a nature somewhat similar to the subsequent practice of the Crusaders during the process of admission into the superior orders of knighthood. The following passage in the poem of *Gododin*, (*Song xxii. Dav. Druid. p. 365.*) generally, and perhaps truly referred to the slaughter of the Britons at the fatal banquet given by Hengist to Vortigern, at Stonehenge, forcibly points out the probable danger which surrounded the candidate at this period of the initiation. "*Whilst the assembled train were accumulating like a darkening swarm around him, without the semblance of a retreat, his exerted wisdom planned a defence against the pallid outcasts with their sharp pointed weapons.*"

|| Or rather *fiend mare*. She is here represented as a monstrous animal compounded of a mare and a hen. (*Dav. on British Coins.*)

said to be changed into a fish;\* and to remain a whole year in the deep in the character of Arawn, the arkite.† The pursuit of his terrible persecutors did not end here. The same appalling noises still assailed his ears; and his pursurer, transformed into an otter, threatens him with destruction. Emerging at length from the stream, the darkness was removed, and he found himself surrounded with the most brilliant coruscations of light.‡ This change produced in the attendants a corresponding emotion of joy and pleasure, which was expressed by frantic shouts and loud pœans, to testify their supreme felicity at the resuscitation of their god, or in other words, his egress

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\* Dylan, according to Mr. Davies, (Druids, p. 100.) was the patriarch Noah; and his *sea*, the deluge; and he cites the following passage from Taliesin's Cad Goddeu in support of his opinion.

" Truly I was in the ship  
With Dylan, son of the sea,  
Embraced in the centre  
Between the royal knees,  
When, like the rushing of hostile spears  
The floods came forth  
From heaven to the great deep."

As Dylan was Noah, so Stonehenge was denominated the mundane ark, which was feigned to have been conveyed across the Irish channel by Hu, another name for Dylan, who, as the legend is recorded by Christian writers, is represented as the prince of darkness, the devil. (Drayton. Poly-Olbion. Song. 4.)

† "It was proposed that Pwyll should assume the form of Arawn, and preside in the deep in his character and person for one complete year." (Tale of Pwyll.)

‡ "At the completion of the year, Pwyll returns from the palace of the deep into his own dominions, and providing a solemn sacrifice, beheld the sign of the *Rainbow* glittering in all its brilliancy of colouring, under the character of a lady mounted upon a horse of a pale, bright colour, great and very high." (Tale of Pwyll.)

from the purifying wave. The aspirant was here presented to the Archdruid, seated on his throne of state, who expatiated on the design of the mysteries; imparted some portion of the cabalistical knowledge of druidism; and earnestly recommended the practice of fortitude to the exhausted aspirant; for the unbending exercise of this virtue constituted in the opinion of the druids, one high and leading trait of perfection.\*

After his lustration and subsequent enlightening, the novice was said to become a bird who penetrates the regions of the air towards the lofty arch of heaven, to figure out the high and supernal privileges he had just attained; the favour of heaven and the protection of the gods. He was now instructed in the morality of the order; incited by precept to act bravely in war; taught that souls are immortal, and must live in a future state;† solemnly enjoined to the duties of divine worship, to practise morality,‡ and to avoid sloth, contention, and folly; and ultimately was invested with some sacred badges of druidism. The crystal,§

\* Diog. Laert. Proœm. † Mela, l. iii. c. 2.

‡ Diog. Laert. Proœm.

§ This amulet was variously shaped. Sometimes like a round bead of glass; (Owen's Dict. v. Glain.) at others, like a crescent or glass boat; (Kadeir Taliesin. Welsh Archæol. vol. i. p. 37.) now it was denominated a glass circle, (Preiddeu Annwn. Dav. Druid. Append. No. iii.) and now a glass house. (Ibid.) In each case it was a powerful talisman of protection; and its colour was merely the mark of distinction between the different orders. The druids' crystal was white; the bards' skyblue, the eubates' green, and the aspirants' was distinguished by a mixture of all these colours. The secret of manufacturing them rested solely with the druids.

an unequivocal test of initiation,\* was delivered to him, as an undoubted preservative from all future dangers; and if not intended for the highest offices of the priesthood, he was brought before the sacred fire, three hymns were chanted to the honour of Hu and Ceridwen, accompanied by the bardic harps; the mead was solemnly administered by the attendant officer, and the initiated aspirant was pronounced comparatively perfect, and dismissed with solemn ceremonies.

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## LECTURE V.

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### CEREMONY OF INITIATION INTO THE THIRD DEGREE.

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THE aspirant, even after having surmounted the two former degrees, was still deemed *exoteric*, and few attained the character of *esoteric* or thrice born; for this degree was administered to none but persons of rank and consequence; and if a noble candidate aspired to a higher degree of perfection than had

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- \* "A crystal ring Abdaldar wore;  
The powerful gem condensed  
Primeval dews that upon Caucasus  
Felt the first winter's frost.  
..... it may have charms  
To blind or poison."

Southey's *Thalaba*. vol. i. p. 84, 108.

been already communicated, he underwent other and more arduous ceremonies of purification. He was now compared to a grain of pure wheat, emblematical of his perfect fitness for the highest mysteries of druidism. He was committed to the secluded solitude of the cromlech for the space of nine months, during which time he applied himself to the study of theology, natural philosophy and divination, cosmography, astronomy, geography, rhetoric, logic, arithmetic, and music. This tedious period was thus devoted to study and reflection, that the candidate might be prepared to understand, more perfectly, the sacred truths in which he was now about to be fully instructed. This was the death and burial of the mysteries; and on its expiration he was said to be newly born from the womb of Ceridwen, and was pronounced a regenerate person, cleansed from his former impurities by the mystical contents of her cauldron. When his term of probation expired, his qualifications were ascertained by propounding many abstruse queries in the branches of science to which his attention has been directed.\*

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\* The nature of this intellectual investigation may be estimated from the following specimen selected out of Davies's Druids. (p. 50.) "At what time and to what extent will land be productive? What is the extent and diameter of the earth? Who is the Regulator between heaven and earth? What brings forth the grain from the working of stones? Where do the cuckoos, which visit us in the summer, retire during the winter? Who carried the measuring line of the Lord of causes—what Scale was used when the heavens were reared aloft; and who supported the curtain from the earth to the skies? Knowest thou what thou art in



This confinement and subsequent emancipation was represented by a continuation of the former kind of symbols. The candidate, while under the supposed form of a grain of pure wheat, was encountered by his pursuer, Ceridwen the fury,\* in the shape of a high crested hen,† who selected him from the heap amongst which he lay, and swallowed him. He is said to have remained nine months in her womb, to depict the period of his seclusion from the world in the Pastos, the door of which was reputed to be under the guardianship of the terrible divinity Buanawr,‡ armed with a drawn sword, whose vindictive rage, excited by the pusillanimity or unworthiness of the aspirant, would make earth, hell, and heaven itself tremble.§ When the full period of gestation in the womb of Ceridwen was complete, the aspirant was prepared for the consummation of his knowledge; and after a very dangerous process had been successfully braved, he received the highest and most ineffable degree of light and purity which

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the hour of sleep; a mere body, a mere soul, or a secret retreat of light? What supports the fabric of the habitable earth? Who is the Illuminator of the soul; who has seen—who knows him? &c."

\* Geridwen wrach. Welsh Archæol. vol. i. p. 19.

† Vid. Davies. Remarks on British Coins.

‡ Dav. Druid. Append. No. vii.

§ The duty of this relentless Janitor was, to prevent unlawful intrusion, and to see that the candidate went through his probation with becoming fortitude and perseverance. On the flat stone which covered this miserable place of penance, denominated by Taliesin, *the gate of hell*, (Priddeu Annwn. W. Archæol. vol. i. p. 45.) a sheathed sword was placed, to denote equally a love of justice and peace, (Owen's Dict. v. Cromlech.) and a certain retribution if the sanctuary were profaned by cowardice or irresolution.

mortal man was esteemed able either to confer or receive. This was emblematically performed by placing *the new born infant* in a coracle,\* or small boat covered with a skin, and committing it to the mercy of the winds and waves. The candidate was actually set adrift in the open sea on the evening of the 29th of April,† and was obliged to depend on his own address and presence of mind to reach the opposite shore in safety, during this dangerous nocturnal expedition, which was the closing act of initiation, and sometimes proved the closing scene of life. If he possessed a strong arm and a well fortified heart, he might succeed in gaining the safe landing place on *Gwyddno's wear*, which was the typical mountain where the Ark rested when the waters of the deluge had subsided; but if either of these failed during the enterprise, the prospect before him was little less than certain death. Hence, on beholding across a stormy sea, at the approach of night, the dashing waves breaking on the wear at an immense and almost hopeless distance; the timid probationer has frequently been induced to

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\* This description of boat is still used by the fishermen, of Wales. These Coracles," says Wyndham in his Tour through Wales, "are generally five feet and a half long, and four feet broad; their bottom is a little rounded, and their shape is exactly oval. They are ribbed with split laths or split twigs in the manner of basket work, and are covered with a raw hide and strong canvas, pitched in such a manner as to prevent leaking. A seat crossed just above the centre towards the broad end. The men paddle them with one hand, and fish with the other; and when their work is finished, bring their boats home on their backs."

† Fab. Pag. Idol. vol. iii, p. 177.

distrust his own courage, and abandon the undertaking altogether. A refusal which brought on a formal and contemptuous rejection from the hierophant, and the candidate was pronounced unworthy of a participation in the honours and distinctions to which he aspired; and to which, from this moment, he was for ever ineligible. "Thy coming without external purity;" thus was he addressed in a prescribed formulary, "is a pledge that I will not receive thee. Take out the gloomy one. From my territory have I alienated the useful steed;—my revenge upon the shoal of earthworms is, their hopeless longing for the pleasant allotment. *Out of the receptacle which is thy aversion did I obtain the Rainbow.*"\* But the fearless aspirant who surmounted all these dangers was triumphantly received from the water on May eve† by the Arch-druid, the representative of Gwiddno, and his companions, and unhesitatingly announced his own inspiration by proclaiming himself capable to foretell future events. Thus the *three precious drops of efficacious water* from the Cauldron of Ceridwen; or, in other words, the three mysterious degrees were no sooner attained, than the candidate received the undisputed power of vaticination in its highest

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\* Welsh Archæol. vol. i. p. 165. Dav. Druid. p. 251.

† The following custom may have originated from an indistinct tradition of this ceremony. "Near Clifton is a famous spring where the people go annually every May day to drink, *by a custom beyond all remembrance*; they hold it an earnest of good luck in ensuing year to be there and *drink of the water before sunrise.*" (Stukeley. Itin. Cur. vol. ii. p. 45.)

form.\* The fermented contents of the cauldron were reputed poisonous, after the three efficacious drops had been disengaged from the boiling vessel, and appropriated to the fortunate aspirant, which referred to the heathen doctrine of regeneration; for the refuse of the concoction was supposed to be deeply impregnated with all the impurities of which the renovated novice was now disburdened. But the three drops in which the accumulated virtues of the cauldron were concentrated, had the reputation of conveying, not only unlimited wisdom and knowledge; but also, the inestimable gift of immortality.

The completion of the Three Degrees was termed being *thrice born*;† the adept thenceforward was denominated Dedwydd, (Εποπτης) and could say to the multitude of the profane, stand by, come not

\* How questionable soever these powers might be, they conferred an *actual* superiority on the initiated, which he seldom failed to exert to his own personal advantage. Let us raise our hands in devout gratitude to Him who brought life and immortality to light, for delivering us from the power of such a gross and dreadful superstition as that under which the first occupiers of our soil were enthralled!

† In a poem of Taliesin, to which I have often referred, he pronounces himself *thrice born* after the concluding scene of his initiation. First he was born of his natural parent; then from the womb of Ceridwen, the mythological ark, where he was a representative of the arkite patriarch; and lastly from the coracle, or ark itself. To this effect also the Brahmins say, "The first birth is from a natural mother; the second from the nature of the zone; the third from the due performance of the sacrifice of initiation;) such are the births of him who is usually called thrice born, according to the text of the Veda. (Ordin. of Menu. Sir W. Jones. Works. vol. iii. p. 106.) The Greeks also styled their Epopas, τριγονος, thrice born; and the last birth, like that of Taliesin, was from an Ark. A passage in the Geeta, (p. 67.) assigns perfection to the Yogee who had accomplished many births.

near me, I am holier than ye!\* and the benefits resulting from this privilege were so various and important, as amply to compensate for the danger necessarily incurred in the process. These benefits rendered the possessor eligible for any ecclesiastical, civil, or military dignity, and consisted of every species of instruction which had a tendency to store the mind with wisdom, fortitude, and virtue. The whole circle of human science was open to his investigation;† the knowledge of divine things was communicated without reserve; he was now enabled to perform the mysterious rites of worship, and had his understanding enriched with an elaborate system of morality.

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\* Isaiah lxxv. 5.

† This superior knowledge was that particular species of worldly wisdom on which the prophet pronounces this severe invective. *Every man is brutish by his knowledge.* (Jerem. li. 17.)

## LECTURE VI.

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### ON DRUIDICAL VATICINATION.

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THE initiations were finally completed at day-break; and at the rising of the sun, an awful period with those who practised the Sabian idolatry, as a decisive proof of his cabalistic attainments, the adept was required to exhibit his skill in the art of divination. These mystical performances were of various kinds. On high occasions the entrails of sacrifices afforded them every information they could desire on all subjects which came under their consideration. They predicted future events from the flight of birds;\* by white horses;† by the agitation of water, or hydromancy, and by lots.‡ The latter process,

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\* Taliesin. *Mic Dinbych*. Welsh Archæol. vol. i. p. 67.

† Borl. *Ant. Corn.* p. 184.

‡ Taliesin. *Kadair Teyrn On*. Welsh Archæol. vol. i. p. 66. Sir R. C. Hoare discovered in a tumulus near Stonehenge, amidst some ashes and burned bones, four small bone trinkets, which he supposes were used for casting lots. They are oblong, about three-quarters of an inch one way, by half an inch the other, and about one-eighth of an inch in thickness. One side is flat and the other convex, and they are each adorned with a separate and distinguishing device. This great antiquary ranks them amongst the most eminent curiosities which he had been fortunate enough to discover in all his laborious and comprehensive researches; and considers them as forming a step towards the use of letters.

being the most celebrated, may merit a brief description. *One hundred and forty-seven* shoots were cut from the apple tree, with many superstitious ceremonies; they were exactly of the same length, but with a varied diversity of branchings and ramifications, each being a secret symbol representing a word, a letter, or an idea. These were the elementary principles by which the result was effected. Being cast into a white napkin, after certain incantations the divine will was ascertained on any specified subject by taking an indifferent number of these tallies indiscriminately from the napkin, and skilfully developing the mysterious ideas which they appeared to convey. Of all the secrets of druidism, this appears to have been the most highly esteemed. It was celebrated by the bards in all the language of grave and lofty panegyric; and even the possession of an orchard containing one hundred and forty-seven apple trees of equal size, age, and beauty, with wide spreading branches, and pure white blossoms succeeded by delicious fruit, was a prize more splendid and desirable than any temporal dignity or spiritual rank.\*

It is to be remarked that one hundred and forty-seven was a magical number, produced by multiplying the square of *seven* by the sacred number *three*; for like the rest of the world the druids paid the most sacred regard to *odd numbers*. In them, some unusual charm was supposed to exist which

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\* Myrddin's *Avallenau*, in *Dav. Druid.* p. 465.

would propitiate the favour of the deity, and secure to the pious worshipper the blessing of divine protection. The number *three* was held in peculiar veneration by this order of men; and hence the arrangement of classes both in civil and religious polity partook of the ternary form.\* Nothing could be transacted without a reference to this number. On solemn occasions, the processions were formed *three times* round the sacred inclosure of Caer Sidi;† their invocations were *thrice* repeated, and even their poetry was composed in *triads*. The *ternary* deiseal,‡ or procession from east to west by the south, accompanied all their rites whether civil or religious,§ and nothing was accounted sanctified without the performance of this preliminary ceremony.|| They entertained a similar veneration for the number *seven*;¶ taught that the upper regions of the air contained *seven* heavens; and gave to man *seven* external senses, appetite and aversion being added to hearing, seeing, feeling, tasting, and smelling. The combinations of seven and three

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\* Thus Gaul was divided into three provinces, the Belgæ, the Aquitani, and the Celtæ; the inhabitants were of three classes, the Druids, the Equites, and the Plebs; and the hierarchy consisted of three gradations, the Druids, the Bards, and the Eubates.

† Pennant's Tour in Scotl. P. ii. p. 15.      ‡ Toland. Druids. p. 108.

§ Jamieson. Scot. Dict. in vo. Widdersinnus.

|| It may be added that this number was invested with peculiar properties by every nation under heaven, some referring its origin to the *three* great circles in the heavens, two of which the Sun touches in his annual course, and the third he passes over; and others to some ancient, though mutilated tradition of either the trinity, or the arkite triad.

¶ Vide ut supra. p. 135, in notâ.



were hence, in all their forms, esteemed sacred. Thus their Great Period of *thirty* years was produced by the sum of seven and three multiplied by three; and we have already seen that the magical number one hundred and forty-seven was so much esteemed because it proceeded from the square of  $7 \times 3$ . Several druid monuments are still in existence consisting of nineteen upright stones,  $(7+3+3^2)$  in allusion to the cycle of the sun and moon, commonly called the Metonic cycle, which was familiar to the druids of Britain.\*

The possession of the orchard containing one hundred and forty-seven apple trees above noticed, was, however, figurative. The orchard represented the place of initiation; the apple trees were the druids; the white blossoms, their garments; the fruit, their doctrine, while the strong and vigorous

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\* Diod. Sic. l. xii. c. 6. A striking monument of druidism both with respect to form and situation still exists near Keswick, which contains an adytum in complete preservation, and has been constructed with a due regard to the sacred numbers. It is called Carles or Castle Rigg, and is about *thirty* paces  $(7+3 \times 3)$  from east to west, and twenty-one  $(3 \times 7)$  from north to south. The adytum is situated at the *eastern* extremity, and consists of a quadrangular inclosure seven paces by three. At about *three* paces without the inclosure on the west, stood a single upright stone which is now broken, so that the primitive elevation cannot be ascertained. It was a representative of the deity. From this august temple a view was presented to the eye of the superstitious Briton, calculated to awaken all his energies, and rouse the latent sparks of devotion. The holy mountains of Skiddaw with its single elevated peak soaring up to heaven; Carrick Heigh with its two peaks; and Saddleback, or more properly, Blenc-Arthur, with its perfect character of three distinct peaks, were all visible from this consecrated spot; lending alike their aid to light up the fire of religion in his soul; and to expand his mind with veneration for the powerful author of such stupendous imagery.

branches represented their power and authority, which in many cases, exceeded that of the monarch. They were the sole interpreters of religion, and consequently superintended all sacrifices, for no private person was allowed to offer a sacrifice without their sanction. They possessed the power of excommunication, which was the most horrible punishment that could be inflicted; and from the effects of this curse the highest magistrate was not exempt. They resided in sumptuous palaces, and sat on thrones of gold.\* The great council of the realm was not competent to declare war or conclude peace without their concurrence. They determined all disputes by a final and unalterable decision;† and even had the power of inflicting the punishment of death.

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\* Dion. Chrys. cited by Borlase. Ant. Corn. p. 79.

† The Logan or rocking stone was a fearful engine of druidical judgment, and erected for the purpose of imposing a degree of reverence for the persons of the druids, which was unattainable by ordinary means. This kind of artificial curiosity is of great antiquity. Faber (Mys. Cab. vol. i. p. 111.) says, that it was in allusion to the scriptural Bethel, (Gen. xxviii. 19.) that Sanchoniatho mentions "that Uranus contrived stones called *Betulia* which possessed the power of motion, as if they were instinct with life. These were in all probability sacred Rocking Stones; numbers of which, erected by the druids are to be found in various parts of our own island." The people were impressed with an idea that no power but the all-controlling fiat of the divinity could move these stones upon their basis, and hence they were referred to as oracles to determine the innocence or guilt of an accused person. A stupendous specimen of the Logan is found at Brimham Craggs in Yorkshire, which is thus described by Mr. Rock in the *Archæology*. (vol. viii.) "It rests upon a kind of pedestal, and is supposed to be about one hundred tons in weight on each side. On examining the stone, it appears to have been shaped to a small knob at the bottom to give it motion, though my guide, who was about seventy years old; born on the moors, and well acquainted with these

The lowest degree of the mysteries conveyed the power of vaticination in its minor divisions. Borlase says,\* "the Eubates or Vates were of the third or lowest class; their name, as some think, being derived from *Thada*, which, amongst the Irish, commonly signifies *magic*, and their business was to foretel future events; to be ready on all common occasions to satisfy the enquiries of the anxious and credulous." The druids practised augury for the public service of the state;† while the Eubates were merely fortune tellers, and dealers in charms and philtres, to recover lost treasure, or to excite the soft passion of love; and they were the authors of an abundance of ridiculous superstitions and absurd

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rocks, assured me that stone had never been known to rock; however, upon my making trial round it, when I came to the middle of one side, I found it moved with great ease. The astonishing increase of the motion, with the little force I gave it, made me very apprehensive the equilibrium might be destroyed; but on examining it I found it was so nicely balanced that there was no danger of it falling. The construction of this equipoised stone must have been by artists well skilled in the powers of mechanics." Dr. Borlase has described these stones with much minuteness. (Ant. Corn. b. iii. c. 4.)

\* Ant. Corn. p. 67.

† "We have many instances," says Stukeley, (Itin. Cur. vol. ii. p. 14.) "of druid men and women endued with the spirit of prophecy. I shall mention but one out of Josephus. (Ant. Jud. xviii.) The Jewish Agrippa fell into the displeasure of Tiberius who put him in bonds. As he stood leaning against a tree before the palace, an owl perched upon that tree: a German druid, one of the Emperor's guards, spoke to him to be of good cheer for he should be released from those bonds, and arrive at great dignity and power; but bid him remember that when he saw the bird again, he should live but five days. All this came to pass. He was made king by Caligula;—St. Paul preached before him; and Josephus speaks of his death agreeable to the prediction."

ceremonies to promote good fortune or avert calamity, many of which remain to this day.\*

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## LECTURE VII.

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### ON THE SYMBOLS OF DRUIDISM.

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SYMBOLICAL instruction is recommended by the constant usage of antiquity. It not only preceded the use of letters in every nation, but retained its influence throughout all ages as a system of mysterious communication; and even the deity himself in his revelation to man condescended to adopt the use of material images for the purpose of enforcing sublime truths, as is evident throughout the prophetic and inspired writings.† The mysterious knowledge of the druids, in like manner was imbedded in Signs and Symbols. Taliesin, describing his initiation, says, “The secrets were imparted to me by the old giantess *without the use of audible*

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\* The system of vaticination was ultimately prostituted by the druids themselves to unworthy purposes, in which fraud and pecuniary emolument appear to be the most striking features. Dr. Borlase and Meyrick have enumerated at great length, these glaring impositions on a superstitious and abused people, and their respective works may be referred to by those who feel any curiosity on the subject. (Ant. Corn. b. ii. c. 21. Meyrick. Hist. Cardig. Introd.)

† See particularly the Books of Jeremiah and Ezekiel; the Parables of Our Saviour, and the Apocalypse.

*language.*"\* And again, in the poem called his Chair, he says, "I am a *silent* proficient."† The symbols which could contain the learning and morality of the druids, must necessarily have been both numerous and significant. From the multiplicity of these emblems, I have selected the following, as being decidedly characteristic of the people and of the institution.

The *anguinum ovum* was a very important symbol, and contained some highly mysterious allusions. As an Egg is the fountain of life, this serpent's egg referred properly to the ark while it floated on the expanse of waters, and held within its inclosure every living creature. It was attended by a *serpent* entwined round the centre of the amulet, to signify the superintending care which an *eternal* being affords to his worshippers.‡ It had the reputed

\* Welsh Archæol. vol. i. p. 166.

† Ibid. p. 37. The druids were great lovers of *silence*, and enforced the observance of it with much rigour at their public assemblies. If a loquacious member incautiously violated the solemn stillness of their meetings, he was publicly admonished three several times. A repetition of the offence was punished by placing a conspicuous mark upon his robe, and declaring that *the sword was naked against him*; (Priddeu Annwn. Welsh Arch. vol. i. p. 45.) and if this failed to correct the obnoxious impropriety of his conduct, expulsion ensued; and in exaggerated cases, a still more severe and signal punishment.

‡ The *anguinum*, or druid's egg, was said to be produced by a knot of serpents, and being propelled into the air was caught in the vestment of the priest, and carried off with great rapidity to avoid the fury of its parents. This egg, if genuine, was said always to float, so did the ark. The method of its formation was however fabulous, or to use the words of Mr. Davies, (Myth. Dru. p. 210.) "was but so much dust thrown into the eyes of the profane multitude." The druids were the serpents, and

virtue of procuring favour to the possessor,\* and was believed capable of conveying a decided advantage in any legal suit or process.† The *serpent* and *egg*‡ was a symbol of the ark and its tenant Hu, and no other proof is wanting of the importance which the druids attached to this emblem, than the fact, that the temple of Abury, one of the most stupendous erections which ancient Britain could boast, was constructed in the precise form of a circle, an acknowledged symbol of the arkite egg, to which a vast serpent was attached.§

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the eggs were crystals curiously contrived to conceal within their substance the mysterious tokens of the highest orders, which were not even revealed to the person in whose custody they were placed but on full and substantial proof of his wisdom and prudence, and in union with the solemn investiture of their ineffable degrees of perfection, to which no person was eligible as a candidate who could not produce one of these magical crystals, as a token of due preparation and previous acceptance.

\* Toland. *Hist. Druids.* vol. i. p. 60.

† So extensively was this belief propagated, that the Emperor Claudius Cesar actually put a gentleman of Rome to death for pleading a cause with the angulaum in his bosom. (Plin. *Nat. Hist.* l. xxix. c. 3.)

‡ A splendid variety of this amulet was found by Sir R. C. Hoare in a large tumulus in the vicinity of Stonehenge, which Stukeley distinguished by the name of *Bush barrow*. It consists of a curious perforated stone of the kind called *tabularia*, moulded into the form of an *Egg*, and highly polished, and containing in the veins of the fossil an intricate mass of small serpents entwined together in every possible combination. From the situation in which this extraordinary amulet was found, I should pronounce it to be the burial place of the Supreme Archdruid of the British dominions; and more particularly as the same tumulus contained also a rich breastplate of gold in the form of a lozenge, and highly decorated with carved work and devices.

§ In war, the British armies were attended by a magical banner which had been ritually consecrated by the druids, and emblazoned with a symbolical device. In the centre was a serpent surmounted by the meridian sun, and supported by the great father and mother of the human species, personified in Hu and Ceridwen.

The *Rainbow* was the druidical emblem of protection; it was believed figuratively to surround the aspirant when delivered from his confinement in the pastos or ark. Thus the Bard says, "my belt has been a *Rainbow*."\* The *Boat* bore a reference to the Ark or its representative Ceridwen. The glain was a *boat of glass*, and was probably presented during the ceremonies of the insular sanctuary, to the successful probationer, as a testimony of his competence to be admitted to the superior degrees.† The *Wheel* was a famous druidical symbol, and has been thought to refer to the astronomical cycles. It was, in fact, a representation of the *mundane circle*, as were also the round temples of Britain. It had a further reference to the rainbow.‡ The *White trefoil* was a symbol of union, not only from the circumstance of its including the mystical triad; but also because the druids saw, or pretended to see, in every leaf, a faint representation of the lunette or six days moon, which was an object of their veneration from its resemblance to a boat or ark.§ It was the powerful pledge

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\* Marwnad Uthyr Pendragon. Davies. p. 559.

† The *glain* and *angwinum* were evidently artificial, and composed of some vitrified substance, the secret of which was known only to the druids. They were considered equally potential in the communication of benefits. This *boat of glass* was a sign or diploma of initiation, which was capable of introducing the possessor to the sacred solemnities without examination or proof.

‡ Thus Arianrod (Iris) is termed by the bards, *the goddess of the silver wheel*, who throws her gracious beams of protection round the candidate when his initiation is completed. (Davies on Ancient British Coins.)

§ The commencement of their local divisions of time, months, years,

or symbol which demanded and conveyed mutual aid in the moment of peril; a never-failing token of everlasting brotherhood, esteem, goodwill, and assistance, even unto death. The *Chain* was symbolical of the *penance* imposed on every candidate for initiation by his confinement in the pastos. The phrase, *he submitted to the chain*, implied that he had endured the rigours of preparation and initiation with patience and fortitude. The *Spica*, or ear of corn was an emblem of *plenty* and prosperity; and a *Wheat straw* was an invaluable symbol, and the conservator of many potent virtues.\*

The *Oak* was a symbol of an expanded mind; the *Reed* of deceitfulness, and the *Aspen leaf* of instability.† The *oak tree* was the visible representative of Don (Jupiter) and was considered as peculiarly sanctified by the gods, if not their immediate residence. The fairest tree‡ in the grove§ was therefore solemnly consecrated to this god with many superstitious ceremonies.¶ Sometimes it was

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and ages, were regulated by the moon when six days old. (Plin. Nat. Hist. l. xxv. c. 44.)

\* A wheat straw formed into a dart was supposed, by some inherent magical sympathies, to be capable of destroying wild beasts and noxious animals;—by the same fragile article compacts were formed; and by breaking the straw, an agreement was dissolved. (Vid. Dav. Celt. Res. p. 178.)

† Dav. Celt. Res. p. 247.

‡ This represented the central tree in the garden of Eden, (Gen. ii. 9.) and was a transcript of a similar superstition all over the world. Isaiah gives a curious illustration of this practice as used by the idolaters for purification. (Isai. lxvi. 17.)

§ Plin. Nat. Hist. l. xii. c. 1.

¶ Probably from an old tradition of the *trees of knowledge and life* in the



divested of its collateral branches, and one of the largest was so fixed as to preserve the form of a gigantic Cross.\* The *Mistletoe* of the oak was a symbol of protection in all dangers and difficulties whether mental or corporeal. Its medicinal properties were so highly estimated, that it acquired the comprehensive name of *All Heal*, and was considered a never-failing remedy for all diseases.† It was reputed to counteract the effects of poison, to prevent sterility; and, in a word, it was esteemed a grand preservative against all evils, moral and physical.‡ The *Selago*, *Samolus*, and other medicinal plants were gathered with similar ceremonies, and invested with peculiar virtues. The *Beehive* was used as an emblem of industry; but the hive referred to the ark, and the initiated, or thrice born were termed bees.§ Another symbol of the ark

garden of Eden, (Gen. iii. 5, 22.) for it is certain that the ideas of *science* and *immortality* were combined in this sacred tree.

\* Borl. Ant. Corn. p. 108.

† Its efficacy depended, however, in a great measure on the superstitions used at the ceremony of detaching it from the tree. The archdruid himself was alone deemed worthy to pluck the mistletoe; and lest it should sustain pollution in the act of gathering, and thus expose the whole nation to divine vengeance, he very carefully purified himself with consecrated water. Two white bulls, secured for the first time by the horns, (Maur. Ind. Ant. vol. vi. p. 85.) were provided as an offering of propitiation, and when the moon was six days old, the archdruid, clad in his white vestment and red tигра, ascended the tree with naked feet, severed the plant with a golden hook held in his left hand, which had never before been used, and received it in the *agus* or sacred vest, amidst the shouts and acclamations of the people. The bulls were then sacrificed, and prayers offered to the gods that they would sanctify their own gift.

‡ Plin. Nat. Hist. l. xvi. c. 44.

§ In Egypt the bee was an emblem of a prince ruling his subjects in prosperity and peace.

was the *Beaver*; and a *Cube* was the emblem of truth.\*

The druids had also a comprehensive system of *symbolical language*.† Thus it was said of the uninitiated; “they know not on what day *the stroke* will be given; nor what hour *the agitated person would be born*; or who prevented his going into the dales of Devwy. They know not the brindled ox, with *the thick headband*, having *seven score knobs* in his collar.”‡ Here we have an evident, though concise, description of certain ceremonies characteristic of the Three Degrees through which the candidate has been successively passed. The *stroke* and the *new birth* have been already explained.§ The ox with the thick headband had an undoubted reference to a peculiar ceremony which was practised during the initiations.¶ It was

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\* Borl. Ant. Corn. p. 82. “The bards had a secret,” says Meyrick, like the freemasons, *by which they knew one another*, and indeed it has been supposed by some that masonry is bardism in disguise. (Hist. Cord. Introd.)

† Thus the sacred phrase, *the language of the Chair*, which originally denoted the secret method of communicating the most sublime mysteries of the order without the actual pronunciation of words; was at length clothed with the highest degree of importance by being identified with the chief dignity of druidism; for the archdruid, at the time of his installation, was invested with absolute sovereignty, and received the significant appellation of *Cadeiriath*, the literal meaning of which is, *the language of the chair*.

‡ Taliesin. Priddau Annwn. translated by Dav. Dru. Append. lii.

§ Vide ut supra. p. 172, 177.

¶ This animal, which was otherwise termed *Beor Lied*, or the flaming Bull, was a symbol of the patriarch Hu, who subjected him to the yoke, and instructed the Britons in the art of agriculture; from whence he derived the name of Centaur, (*κεν ταυρος*) or the tamer of the bull. It

said to be attended by three Cranes,\* one of which perched on his head, another on the middle of his back, and the third at the extremity, near the tail. These birds emblematically represented the Sun† at his rising, meridian, and setting, personified in the three principal officers in the mysteries. A crane symbolized the vigilant priesthood, and was sacred to the sun;‡ and hence the strict propriety of the emblem. The *headband* pointed out the state of subjection to which the animal had been reduced, alluding to the long and weary confinement of Hu in the ark, or the candidate in the pastos, where, in the language of the bards, he was "subjected to the yoke for his affliction;" and the seven score knobs,§ was a combination of the sacred numbers *seven* and *three*;  $((7+3+3^2) \times 7+7)$  and doubtless had some mysterious astronomical allusion.

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referred also to the Sun, of which Hu was the representative. "Baal, the sun," says Mr. Faber, "was not unfrequently represented under the form of the Noetic symbol, the Bull; while the goddess Baaltis or Baalah, bore the figure of a heifer. Baal and Baaltis are the same mythological characters as Osiris and Isis (or Hu and Ceridwen,) whose symbols were, in a similar manner, a bull and a heifer; and who were Noah and the Ark, adored in conjunction with the Sun and Moon." (Fab. Mys. Cab. vol. i. p. 189.)

\* Borl. Ant. Corn. p. 106.

† Here we have in Britain, as in Persia, the emblem of the Bull and Sun. (Vide ut supra. p. 72.)

‡ The Egyptian crane received its name Ibis (Abis  $\text{𐤀𐤁𐤏𐤏}$ ) because it was consecrated to the god of Light.

§ In Maurice's Plates of the Indian Avatars, the sacred Cow is uniformly depicted with a collar composed of a similar wreath of knobs.

## LECTURE VIII.

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### DOCTRINES AND MORALITY OF DRUIDISM.

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THE fundamental principle of all religion is, the being of a God. It is a truth born with us; and has consequently been acknowledged by every nation and every people, however they might vary in their notions concerning the manner of worship which would prove most acceptable to him.\* Hence the druids professed the pre-eminence of one supreme deity.† They taught that time was only an intercepted fragment of eternity; and there are strong grounds for believing that they held the Pythagorean hypothesis of an endless succession of worlds; for it is well known that they believed the earth to have sustained one general destruction by water; and expected that it would undergo another by fire.‡ They admitted the doctrines of the immortality of the soul,§ a future state,|| and a day of judgment which will be conducted on the principle of man's

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\* Vid. Signs and Symbols. p. 25.

† We learn from Selden that their invocations were made to the ONE all-preserving power; and they argued that as this power was not matter, it must necessarily be the deity; and the secret symbol used to express his Name was, O. I. W. (Signs and Symbols. p. 31.)

‡ Conditum mundum credebant, says Cesar, et aliquando igni peritulum.

§ Borl. Ant. Corn. p. 98.

|| Cesar de bel. Gal. l. vi. c. 13.

responsibility. In a word, the primitive religion of the druids was purely patriarchal;\* and they retained some knowledge of the redemption of mankind through the death of a mediator.† Their place of eternal punishment was a quagmire of never-ending frost, and abounding with a disgusting variety of noxious insects and venomous reptiles. But though the most early druids inculcated the divine unity; and practised, with some variations, the rites of true worship; yet in process of time, other deities were introduced into the system; and at length they paid divine honours to deceased mortals, who were considered the representatives of the sun, the moon, and all the host of heaven.‡ A tradition of the deluge§ was perpetuated in these rites; perverted indeed and localized, like that of most other nations; and the circumstances attending this tradition appear to have prevailed their most solemn rites and ceremonies. The doctrine of transmigration formed a leading feature in the druidical system,|| and was extended to the belief

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\* Stukeley. *Itin. Car.* vol. ii. p. 14. † Cesar. *ut supra.*

‡ Vide my *Hist. of Beverley.* p. 19. in notā. 14.

§ The legend preserved amongst the British druids is inserted in *Signs and Symbols*, (p. 92.) and *History of Beverley*, (p. 11.) where it is evident that the vessel without sails was the ark of Noah; (*Gen.* vi. 14.) the bursting of the lake referred to the description of the great central abyss; (*Ibid.* vii. 11.) the service performed by the Ychen Banawg, or the oxen of Hu Gadarn, was emblematical of the sun drying up the waters from the face of the earth; (*Ibid.* viii. 18.) for Hu was the helio-arkite deity; and the assurance of preservation, commemorative of Noah's rainbow, (*Ibid.* ix. 18.) was undoubtedly symbolized in the Chair of Ceridwen.

|| Cesar. *de bel. Gal.* l. vi. c. 14.

that the departed soul of a virtuous individual possessed the secret power of infusing itself into any substance, whether animate or inanimate, at pleasure.\*

The druids cultivated, and taught to their disciples many of the liberal sciences,† and particularly Astronomy, in which they attained a considerable proficiency, displayed in the construction of their religious edifices.‡ They considered Day as the offspring of Night, because Night or Chaos was in existence before Day was created;§ and hence their computations were made by nights in

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\* Hence a deceased friend could give force to a warrior's sword; could occupy his shield, or avert a flying javelin armed with destruction. This is amply illustrated in the poem of *Cynddelw*, addressed to *Owen Cyvelliawr*, Prince of Powis. (Dav. Dru. p. 15.) "In the form of a vibrating shield before the rising tumult, bore aloft on the shoulder of the leader—in the form of a lion before the chief with the mighty wings—in the form of a terrible spear with a glittering blade—in the form of a bright sword spreading fame in the conflict, and overwhelming the levelled ranks—in the form of a dragon (banner) before the sovereign of Britain,—and in the form of a daring wolf has Owen appeared."

† *Alcuin*, an Anglo-Saxon writer, says, that in these early times a liberal education comprised Grammar, Rhetoric, Arithmetic, Geometry, Music, and Astrology. (Alc. Gram. apud Canis. tom. ii. par. i. p. 506.) *Aldhelm* extended it to the Seven Liberal Sciences of Freemasonry. (Ald. de laud. vir. p. 331.)

‡ The time of celebrating public worship sprang from an application of this science. Thus their ordinary times of devotion were regulated by the phases of the moon; and the more solemn quarterly assemblages took place when the sun arrived at the equinoctial and solstitial points; (*Stukeley. Abury*. p. 68.) which at the era of their establishment, about 4000 years ago, corresponded with our 1st May, which was their grand annual festival, the 19th August, 1st November, and 18th February. The four seasons of the year were denominated *Gwanwyn*, (Spring) *Hav*, (Summer) *Hydrev*, (Autumn) and *Ganav*. (Winter.)

§ Sold. in *Camd. Gtbe. col. xv.*

preference to days.\* They divided the heavens into constellations, and were conversant with the laws and motions of the planets, from which they made celestial observations to determine the result of any important transaction; and to foretel the prominent events which were fated to distinguish the lives or fortunes of individuals; thus converting a noble science to the puerile purposes of judicial astrology.

Their botanical knowledge was extensive, and applied chiefly to the art of healing; hence Pliny terms the druids, Physicians. They investigated with great precision the structure of the human body, and were the most complete anatomists at that time existing in the world.† They understood foreign languages, according to Cesar and Tacitus, and used the Greek character in their writings;‡ they cultivated the liberal sciences; and their system of Morality may claim and ensure our appro-

\* The Hebrews had the same peculiarity. The evening and the morning were the first day. (Gen. i. 5.) This mode of computing time is still retained among us, for seven days are usually expressed by the word, *sen'night*; fourteen days by *fortnight*, &c.

† It is presumed that they acquired much information on the subject of Medicine from Pythagoras, who learned it in Chaldea, (Apuleius) and practised his own precepts by using the most temperate system of diet, his food being chiefly composed of bread, herbs, and honey. (Porph. de Abstia.) The same practice was recommended by the druids, and hence the longevity of this order of men is satisfactorily accounted for. Pythagoras wrote a treatise on medicinal herbs, and another on the sea onion, (Plin. Nat. Hist.) which, it is said, he communicated to the druids; and this instruction, added to their own sedulous investigations into the causes of diseases, soon conferred on them a high and merited celebrity in the science of medicine.

‡ Cesar. de bel. Gal. l. vi.

bation if the Welsh triads are of any authority. In the Mythology of the British Druids,\* Mr. Davies has given a copious collection of the moral precepts which were derived from the druidical institution; and these precepts often produced a corresponding purity of thought, for it is confidently asserted that the bards had such a sacred regard for *the truth*,† that it constituted the motto of their order; and it is even said that they would have had less reluctance in sacrificing their lives, than in renouncing a strict adherence to the truth in every situation and transaction of life.

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\* Page 76—79.

† Hence the records they have left behind them, whether in the form of Triads or Historical poems, may be depended on as containing an allusion to pure historical facts or moral precepts. And though sometimes highly figurative, yet they may be referred to with some degree of confidence, as the depositories of moral, religious, or political events which distinguished the times of which they profess to treat.



## THE THIRD COURSE,

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### LECTURE I.

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#### ON THE INSTITUTION OF THE GOTHIC MYSTERIES.

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THE Gothic Mysteries\* were introduced by Sigge, a Scythian prince; who, it is said, abandoned

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\* The Gothic Mysteries were practised by all the northern nations of Europe. Mr. Turner, (Angl. Sax. vol. iv. p. 18.) says, "we are not authorised to ascribe to the Saxon deities the apparatus and mythology which the northern Scalds of subsequent ages have transmitted to us from Denmark, Norway, and Iceland;" meaning undoubtedly the mythology of the Eddas. I am inclined to think, however, that the Norwegians, Danes, and Saxons all practised the Gothic superstition, as it was re-modelled by Sigge who assumed the name of Odin a few years before the birth of Christ. This celebrated individual, after having established himself in Scandinavia, placed his sons in the territory around him as viceroys, and their respective divisions, after his death, became independent kingdoms. Suarlam had assigned to him a part of Russia; Baldeg had western Saxony, and Segdeg east Saxony; (Mal. North. Ant. vol. i. p. 62.) and they would doubtless introduce his system of religion amongst their new subjects, because they had experienced its advantages in enslaving the minds of an ignorant and superstitious people, and placing them implicitly under the control of their superiors. At this period the religion of Europe may be divided into four grand divisions, the Roman, the Celtic, the Sclavonian, and the Gothic; and as the Saxons were a Gothic people, they would undoubtedly practice the Gothic superstitions. "The ancient Germans," says Bishop Percy, "Scandinavians, &c. being of Gothic race, professed that system of polytheism afterwards delivered

his native country when it became oppressed by a population too dense for the comforts and necessities of a pastoral life; and with a chosen band of followers, wandered in search of another settlement. Travelling to the north west of Europe, he assumed the name of Odin, the supreme deity of the Scandinavians,\* and in his progress founded many empires, and performed such prodigies of valour, as are wholly incredible, except to the believers in Scandinavian tradition. In every country which he subdued, he introduced the eastern mysteries, modelled into a form subservient to his own secret purposes.† He placed over the celebrations twelve hierophants whom he styled Drottes, and invested them with uncontrollable authority; they were alike priests and counsellors of State, and Judges, from whose decision there was no appeal.‡ Their power was extended to its utmost limits, by being allowed

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*in the Edda*; and the Franks and Saxons who afterwards settled in Gaul and Britain, being of Gothic race introduced the polytheism of their own nation, which was in general the same with what prevailed among all the other Gothic or Teutonic people, viz. the Germans, Scandinavians, &c." (Mal. North. Ant. Intr. vi. note.)

\* Mal. North. Ant. vol. i. c. 4.

† The fact is that the system of the warlike Sacas was of a military cast, and hence differed materially from the corresponding system practised by the hierophants of India, Greece, and Britain, derived, as they were, from the same source, on the plains of Chaldea. In a word the two great Sects into which primitive idolatry had been divided, to serve the ambitious policy of their professors, were practised by the Britons and the Saxons, two immediate neighbours who were ultimately blended into one and the same people.

‡ Mal. North. Ant. vol. i. p. 65. From this order proceeded the establishment of British Juries, consisting of the same number of men, invested with similar powers.

a discretionary privilege of determining on the choice of human victims for sacrifice. Even the monarch was not exempt from this choice. Hence arose the necessity of cultivating the esteem of these sovereign pontiffs; for if an officer of the highest dignity in the State became obnoxious to the Drottes; as the dreaded arbiters of life and death, from whose decision there was no appeal, his life was held by a very uncertain tenure; for at the very next celebration it was almost sure to be offered up in sacrifice to the gods.

This privilege was an abundant and never failing source of wealth as well as influence; for the superstitious people, animated by the hope of averting a calamity so exceedingly dreadful, were profuse in their offerings and oblations; and in times of general calamity when the blood of numerous human victims,\* was necessary to appease their sanguinary

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\* These sacrifices were all conducted on a principle of veneration for the sacred numbers three and nine; for every thrice three months, thrice three victims, many of them human, on each of the thrice three days of the festival's continuance, were offered in sacrifice to the tri-une god. (Mal. North. Ant. vol. i. p. 133.) "The number *nine* has long been held in great veneration among the Tartars, whence probably the Scandinavians derived their origin. All presents made to their princes consist, in general, of *nine* of each article. At all their feasts this number and its combinations are always attended to in their dishes of meat, and in their skins of wine, and other liquors. At one entertainment mentioned by the Tartar king Abulgazi Khan, there were nine thousand sheep, nine hundred horses, ninety-nine vessels of brandy, &c. Even the roving Tartars rob the caverns by this rule; and will rather take *nine* of any thing than a greater number. Abulgazi Khan, in the preface to his history, says, I have divided it into *nine* parts, to conform myself to the custom of other writers, who all have this number in particular esteem." (Rich. Dinnert, p. 270.)

deities, the oblations of the Drottes were of increased value, in proportion with the expected danger of the trembling suppliant. Hence, as this order of men, like the Israelitish priesthood, was restricted to one family, they became possessed of unbounded wealth, erected splendid palaces for their residence; and these immunities and distinctions increasing their power in every age, they ultimately became so proud, overbearing, and tyrannical, as to erect themselves into objects of terror to all other classes of the community, which, in the end, accelerated their destruction. It was indeed credulity on the one hand, as well as artifice and imposture on the other, which originally placed the people thus at the entire disposal of the priest; but they at length grew weary of the increased oppressions under which they groaned; and with minds thus prepared for any change which might promise to deliver them from the galling tyranny of priestly domination, the inhabitants of Scandinavia embraced the offer of Christianity with enthusiasm; and inspired with a fanatical spirit of vengeance for accumulated and long continued suffering, they retaliated with dreadful severity on their persecutors; and destroyed, in the delirium of personal resentment, every vestige of the ancient religion, which was vulnerable to human attempts. The palaces and temples, the statues of their gods, and all the paraphernalia of heathen superstition, perished in one common ruin;\*

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\* Mal. North. Ant. vol. i. p. 129.

and nothing remains to shew the character of this religion, but a few Cromlechs; some stupendous monuments of rough stone which human fury was unable to destroy; certain ranges of caverns hewn out of the solid rock for the purpose of initiation; and some natural grottos which were undoubtedly applied to the same purpose.

## LECTURE II.

### ON THE TIMES AND PLACES OF GOTHIC INITIATION.

THE great festivals, annually commemorated by this people were three; the most magnificent of which commenced at the winter solstice, and was celebrated in honour to Thor, the prince of the power of the air.\* It was commemorative of the creation; for being the longest night in the year,†

\* Verstegan says, that "in the ayre hee gouerned the wyndes and the clowdes; and being displeased did cause lightning, thunder, and tempests, with excessive rain, and all il weather. But being wel pleased by the adoration, sacrifice, and seruice of his supplyants, hee then bestowed upon them most fayre and seasonable weather; and caused corne abundantly to growe; as also all sortes of fruites, &c. and kept away from them the plague, and all other evill and infectious diseases." (Rest. Dec. Intell. p. 75.)

† This feast was in fact sacred to Darkness, that great and awful principle which involved the whole heathen world in the fetters of an abject superstition.

they assigned to it the formation of the world from primeval darkness, and called it MOTHER-NIGHT.\* This festival was denominated Yule or Yeol,† and was a season of universal festivity.‡ At the nocturnal meetings of this sacred celebration, the initiations were performed on a superb scale; for it was believed that the succeeding season would be fruitful or unpropitious, in proportion with the sumptuous§ or parsimonious manner in which this festival was conducted. The next celebration was dedicated to

\* Mal. North. Ant. vol. i. p. 358.

† Vid. Jamieson. Scot. Dict. v. Yule.

‡ When Christianity was first promulgated in the northern nations, the missionaries found the inhabitants unwilling to relinquish this annual rejoicing; the festival was therefore applied to the nativity of Christ; and hence the Yule Feast was denominated Christmas. On the eve of the first day of the festival or *Mother-Night*, fires of wood blazed throughout the whole extent of northern Europe; hence the origin of our *Yule-log*. The peace offerings dedicated to Thor at this season were Cakes of flour sweetened with honey; hence the *Yule-cake*. Subjects at this festival presented their annual gifts or benevolences to their sovereign, (Johanson. Antiq. Celto-Scand. p. 220.) hence *Christmas-boxes*, *New-year-gifts*, &c. The candles of the Sun were said to illuminate the northern dwellings on the night before Yule; and hence arose the custom of burning large candles at this solemnity; for it boded ill luck to the family for the succeeding year if a second candle were lighted; whence our *Yule-candles*. (Vid. Jamieson. Scot. Dict. v. Yule. vi.)

§ "The ancient inhabitants of the north were never at a loss for the means of celebrating their Yule. Johnson, (Antiq. Celto-Normann.) has a note referring to this subject, which exhibits their character in its true light. The Scandinavian expeditions, he says, were anciently conducted in the following manner. A chieftain sailed with a few ships for Britain, and collected all the scattered adventures he could find in his way. They landed on the coast and formed a temporary fortress. To this strong hold they drove all the cattle, and having salted them, the freebooters returned home, where they spent their Jol (Yule) or brumal feast with much glee. Such an expedition was called *Strandhoggua*, or a strand slaughter." (Jamieson. Scot. Dict. v. Yule. iii.)

Frea,\* the goddess of pleasure;† and commenced on the first quarter of the second moon in the new year; and the third was celebrated in honour of Odin, the god of battles. It commenced at the beginning of Spring, and was celebrated with great magnificence in the hope of a successful warfare in the ensuing campaign.‡ These were the three

\* This goddess was the same as the Grecian Mylitta or Venus, and probably derived her name from *Phree*, to be fruitful.

† Frea was esteemed equally the wife and daughter of Odin. (Mal. North. Ant. vol. ii. p. 30.)

‡ It was esteemed disgraceful in any individual to quit these festivals sober. (Mal. North. Ant. vol. i. p. 137.) Hence excessive drinking introduced the attendant custom of vows and pledges. Each person present, before he put the cup to his mouth, made some vow to the tutelary deity of the festival, for the purpose of securing his protection. When this had been performed by the whole company, the ceremony of pledging each other commenced. The president, or chief person taking the Cup, called publicly on the next in rank to pledge him, and after drinking placed the cup in his hand. The next inferior personage was drank to in the same manner, and so the toast proceeded round the board. Hence the origin of drinking Healths. This social custom was introduced into Britain by Hengist, at a banquet prepared by him in honour of Vortigern. "At this feast, Rowena, instructed by her uncle, presented to the aged prince a cup of spiced wine, and with smiles welcomed him with the words *Waes heal hlaford Cyning*; i. e. Be of health, my lord king; to which, through his interpreter he answered, *Drinc heal*, or, I drink your health." (Brady. Clav. Cal. vol. ii. p. 320.) Or as it is more poetically expressed by Milman, (Samor, Lord of the Bright City.)

— She, by wond'ring gaze  
Unmov'd, and stifled murmurs of applause,  
Nor yet unconscious, slowly won her way  
To where the King, amid the festal pomp,  
Sate loftiest. As she rais'd a fair clasp'd cup,  
Something of sweet confusion overspread  
Her features; something tremulous broke in  
On her half-failing accents, as she said,  
"Health to the King!" the sparkling wine laugh'd up  
As eager 'twere to touch so fair a lip.

principal times of celebration; but the initiations were performed at innumerable other smaller festivals; which in fact could be held as frequently as individuals chose to subject themselves to the expence.

The palace of Thor, which is thus described in the Edda,\* was nothing more than a cavern† of

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It was a custom of this people to indulge themselves in drinking a liquor made from *honey* for thirty days after the marriage of their principal men; whence arose our phrase of the *Honey-moon*.

\* Fab. 11. apud. Mal. North. Ant. vol. ii. p. 65.

† The northern nations abound with natural caverns which were admirably adapted to the purposes of initiation; and were doubtless applied by this people to the celebration of their mysterious rites. One of these caves was personally inspected by Bishop Pontoppidon, and as it bears a striking resemblance to our own cavern at Castleton, in the Peak of Derbyshire, in which the Druidical Mysteries were unquestionably celebrated, I shall make no apology for describing it in that Author's own words. "Hearing at the parsonage of Oerskou, that in the district of the annexed chapelry of Strande, not far from thence a stream had been found, which issued through a rock from the side of a mountain called Limur, and over it a cavern which probably followed the stream, but of the length of which I could procure no account; I resolved to examine it myself, as on my visitation to Nordal I was to pass near it. I furnished myself with a tinder box, candle, a lantern, and a long line to serve me instead of Ariadne's clue. My boat put me ashore at the foot of the aforesaid mountain of Limur. But being extremely steep, we were obliged to climb with our hands as well as feet, and sometimes we were hard put to it to clear our way through the hazle and alder-bushes. On the side of this laborious ascent, we met with a rivulet, streaming out, which directed us to the cavern. It is indeed something wonderful, being a kind of natural conduit, formed purely by the force of the water through the solid rock, which was a compound mass, mostly consisting of grey pebbles, but about the conduit, of a clear grey marble with blueish veins; had this natural structure been raised by human skill, it would have been a work of no small expence, for a few paces after getting through the thicket, which almost hides the aperture of the cavern, one is surprised with a vaulted passage of pure marble, without the least flaw or breach, but with several angles and protuberances, all so polished, as if it had been



initiation into the mysteries. "The most illustrious among the gods is Thor. His kingdom is called Thrudwanger. He possesses there a palace in which are five hundred and forty halls. It is the largest house that is known; according as we find mentioned in the poem of Grímnis. There are five hundred and forty halls in the winding palace of the god Thor; and I believe there is no where a greater fabric than this of the eldest of sons."

This magnificent structure is termed, *a winding palace*. The caverns of initiation were usually constructed with a variety of intricate windings and turnings excavated with great care and ingenuity, the mazes of which were difficult to thread, except

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a paste moulded into smooth globular forms. About a hundred paces forward, the passage continues in a straight direction, then winds off to the right with ascents and descents, and in some places growing narrower, and in others widening to double its former breadth, which according to my admeasurement, was about four or five ells, and the height about three; thus two persons could go a breast, except that they were now and then obliged to stoop, and even creep, and then they felt a damp vapour like that of a burial vault. This prevented my penetrating so far as I had intended. Another thing remarkable, was the terrible roaring of the waters under us, the course of which was what most excited my wonder, as over it lies a pavement of smooth stone, inclining a little like a vault on each side but flat in the middle, and not above three fingers thick, with some small crevices through which the water may be seen." (Pontop. Hist. Norw. p. 48.) Here we find every characteristic which attended the process of initiation. The roaring of the waters; the narrow subterranean passages, which formed the descent into the bowels of the mountain; the water of purification; the Pastos, replete with a damp vapour like that of a funeral vault, the emblem of which it undoubtedly was. It is not likely that this people would overlook a cavern which nature had provided; decorated with superb pillars of polished marble, and furnished with an apparatus capable of performing almost all the machinery of initiation.

by those who were intimately acquainted with every private mark, placed as a clue to direct their progress.\* Hence in the eastern nations they were frequently termed labyrinths.

It contained *five hundred and forty halls*. The usual residence of this rude people consisted chiefly of wretched huts, or burrows in the earth, where they existed in almost a state of torpidity when unengaged in warlike expeditions. Hence every habitation which excluded the open air, if it contained only a single apartment, was dignified with the name of a Hall;† if it included several rooms it was termed a Palace.‡ If an intricate cavern terminated in a spacious vault, as the Mithratic grottos, or places of initiation always did, it was esteemed, in this inhospitable climate, a residence, or palace, fit for the reception of the celestial gods. Hence arose the veneration of the initiated for these grottos. The enthusiastic recollections which the imposing ceremonies of initiation never failed to inspire, joined with the splendid appearance exhibited in the sacellum on these occasions, which is described in the Edda§ as glittering with burnished gold could scarcely fail to leave an indelible impression on the mind of the astonished candidate, who, before this time, had perhaps never entered

\* Worm. Monum. Dan. l. i. p. 6. Many of these stupendous works of art still remain in Norway and Sweden.

† Bede, l. ii. c. 13.

‡ Oliver's Hist. Beverl. p. 33.

§ Fab. l. Mal. North. Ant. vol. ii. p. 2.

an apartment which displayed any appearance of comfort or convenience.

*This palace was the residence of Thor, the Sun.* This luminary was a conspicuous object of adoration in all the ancient mysteries, particularly those of Persia, the great model on which the Scandinavian system was founded; the one being consecrated to *Thor-As*, and the other to *Mi-Thr-As*; the same god, possessed of the same attributes and almost the same name; and alike esteemed by their respective votaries, as the first begotten Son, and a Mediator, as well as visibly represented by the Sun.\*

*It was situate in the kingdom of Thrudwanger;* the literal meaning of which, according to M. Mallet, is, *a place of refuge from terror.* Now the great Hall of this palace, or, in language less metaphorical, the sacellum of the grotto of initiation, literally answered this description; for the candidates were not introduced into it until the *appalling* rites were all finished; and consequently at the portal of this sacellum, their fears would naturally subside. And when introduced into the sacred presence, called by way of eminence, Gladheim, or the abode of joy,† they saw the twelve Drottes, seated on as many thrones, habited like the twelve celestial gods, in robes of

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\* I doubt not, though Eddas are wholly silent on the subject, but in the principal Hall of this palace or place of initiation, divided probably into twelve compartments, in reference to the twelve Signs of the Zodiac, the god was designated by a Plate of burnished gold placed conspicuously in the centre of the roof, and strongly illuminated by flaming torches.

† Edda. Fab. 7.

exquisite richness, shining with gold, and jewels and precious stones;\* he might naturally fancy himself in the regions of the blessed; of which, this was indeed the avowed representation. And as the succeeding ceremonies were all pleasurable, it is not surprising that they should adopt an hyperbolical phraseology, and esteem this magnificent place as a palace of the gods in the ever blessed kingdom of Thrudwanger.

### LECTURE III.

#### CEREMONY OF INITIATION.

It would be useless trifling to repeat minutely the forms of initiation, after the many specimens you have already heard; suffice it to say, that the candidate being duly prepared† by fasting and

\* Edda. Fab. 1.

† Pontoppidan, in his *History of Norway*, (p. 248.) thus describes the robust exercises practised by the inhabitants of the northern nations. "King Olaf Tryggesson was stronger and more nimble than any man in his dominions. He could climb up the rock *Smalskerhorn*, and fix his shield upon the top of it; he could walk round the outside of a boat, upon the oars while the men were rowing; he could play with three darts, alternately throwing them in the air, and always kept two of them up, while he held the third in one of his hands; he was ambidexter, and could cast two darts at once; he excelled all the men of his time in shooting with the bow; and in swimming he had no equal. Sigmund

mortification, was introduced with naked feet\* into the sacred cavern, and conducted, by a winding descent to the tomb of Volva the prophetess amidst the shades of darkness and the terrific howling of dogs. Passing onward however, with resolute intrepidity, he soon beheld in a thin flame of light, the canine guardian of the holy sepulchre, whose fangs appeared to be smeared with the blood of some hardy adventurer, whose life had recently paid the forfeit of his rash attempt to explore the forbidden recesses of the consecrated vault.† The hollow caverns reechoed with his howlings. Regardless of the posture of defiance assumed by this hideous monster, the candidate was urged forward by his conductor, and passing this unreal shape, entered the portal, and in the east found a spacious apartment, in the centre of which was the Pastos or Tomb where the oracle was immured.‡ In the distance, a vision of the regions of death (hela) was presented to his eyes, and he beheld a splendid throne

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Brestesen used to practise these exercises with the king, viz. swimming, shooting, climbing the rocks, and all other manly exercises which heroes and warriors practised in those times; and none could come so near the king in all these, as Sigmund."

\* Strabo. l. vii.

† "The dog who guards the gates of death, meets him. His breast and his jaws are stained with blood; he opens his voracious mouth to bite, and barks a long time at the father of magic." (Ancient Runic Poem. in Mal. North. Ant. vol. ii. p. 220.)

‡ "Odin pursues his way; his horse causes the infernal caverns to resound and tremble; at length he reaches the deep abode of death, and stopped near the eastern gate where stands the tomb of the prophetess." (Ancient Poem, as above.)

which appeared designed for some person of distinction; but it was empty.\*

Here the mysterious rites of invocation commenced; magical characters were inscribed in squares, triangles, and circles; and charmed rhymes of irresistible potency were repeated. The incantations being complete, the reluctant prophetess signified her intention of uttering an oracular response.† The candidate was instructed to question her respecting the fate which awaited Balder, a benevolent deity who was under the special protection of all the celestial gods; and though deemed invulnerable, was nevertheless supposed to be in imminent danger from the unsuspected efforts of subtlety and malice. To this demand the prophetess answered, that Balder should suffer by the intervention of Loke the adversary of the gods,‡

\* Runic. Poem.

"He sings to her verses adapted to call up the dead. He looks towards the north; he engraves the Runic characters on her tomb; he utters mysterious words; he demands an answer; until the prophetess is constrained to arise, and thus utter the words of the dead. 'Who is this known that dares disturb my repose, and drag me from my grave, wherein I have lain dead so long, all covered with snow, and moistened by the rains,' &c." (Ancient Poem, as above.)

This people believed in the existence of an Evil principle, who was named Loke, and was esteemed the great adversary of gods and men. This pernicious deity was the prince of fraud and perfidy; a perfect master of all the arts of dissimulation, and addicted solely to the practice of evil. He married the daughter of the giantess *Anger-Bode*, (Messenger of Evil,) by whom he had three children of portentous character; who were doomed to destroy the whole host of deities, when the Ship *Naglefara* should be completed from the nails of dead men. The first born was a gigantic Wolf, called *Fenris*, who was destined to devour the supreme Odin, and to swallow the Sun. This monster was bound by the gods

who by a sprig of mistletoe in the hands of a blind-man, shall inflict wounds producing instant death. The candidate pressing onwards soon heard the cries and bewailings for the death of Balder,\* who was bitterly lamented by the deities who had been the innocent cause of his destruction. He was then confined within the Pastos;† a cell composed of

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to a rock in indissoluble chains until the much-dreaded *twilight of the gods* shall arrive, and all nature be consumed in a general conflagration. The next offspring of these two evil beings was an enormous Serpent, called Midgard, who was the destined destroyer of the god Thor. He was precipitated by Odin to the bottom of the sea, where he attained so vast a bulk, that he was able to coil himself round the globe, and repose with his tail in his mouth. The third dreadful issue of Loke and Anger-Bode was Hela, or Death, who was cast into hell by the gods, there to await the appointed time of destruction; and to receive into her dismal abode, all such as died of sickness or old age.

\* It appears that Balder, who was esteemed invulnerable, had placed himself in sport as a mark in the general assembly, at which the gods respectively exercised their skill and dexterity in casting darts and missiles; for Odin and Friga had previously exacted an oath of safety, in favour of this god, from every thing in nature, except the Mistletoe, which was omitted on account of its weak and contemptible qualities. (*Edda. Fab. 28.*) Loke always bent on mischief, discovered the exception; and privately procuring a sprig of this herb, placed it in the hands of Hoder, who was bereft of sight, and persuaded him to cast it at the devoted victim, who fell, pierced through with mortal wounds. His body was then placed in a ship or boat, and set afloat on the waters, while all the gods mourned for his decease. The fable of Balder and Loke, with the lamentations of the gods for the death of Balder, bears such an obvious relation to those of Osiris and Typhon, Bacchus and the Titans, Cama and Iswara, &c. &c. that I entertain no doubt but it constituted the legend of initiation; as it is indeed the exact counterpart of all other systems of mysterious celebration. It is true the legend of Odin and Freya, including the wanderings of the latter, as related in the *Edda of Snorro*, bears some resemblance to the wanderings of Ceres, and Isis, and Rhea; but I think the preceding fable unquestionably contains the identical incidents which were perpetuated in the Gothic mysteries.

† The Pastos was a representation of the Ark of Noah. "And God

ree sharp edged stones, and guarded by *Heimdall*, the light-eared doorkeeper of the gods, armed with naked sword;\* and when the term of his penance was completed, he was instructed to search for the body of *Balder*,† and to use his utmost endeavours to raise him from death to life. Being therefore prepared for this dangerous expedition, he was solemnly recommended to the protection of the gods. He then descended through *nine* subterranean passages, dark, damp, and dismal, attended by the usual guide. Under a full persuasion that his mysterious conductor possessed the power of raising the dead and commanding the elements; every sight presented before his eyes, every sound which assailed his ears, in his progress through the generating medium, was invested with the awe and terror attached to a supernatural occurrence. The glare of burning torches gleamed through a crevice of the rock and imparted a temporary illumination to the dark cavern through which he passed; it presented to his inventive imagination, the god descending in a sheet of flame. If a sound

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unto Noah....make thee an ark of gopher wood....*the door* of the ark shalt thou set in the side thereof....In the self same day entered Noah....into the ark....and *the Lord shut him in.*" (Gen. vi. 13, 14, vii. 13, 10.) The account in the Text, in connexion with the above, evidently relates to the deluge.

This place of penance was termed the Celestial Fort, said to be situated at the foot of the bridge *Bifrost*, (Edda. Fab. 7.) or the Rainbow, which reached from earth to heaven, and which celestials only could ascend. The sentinel was possessed of a Trumpet of so loud a blast that his sound might be heard through all the worlds. (Edda. Fab. 15.)

† Edda. Fab. 29.



resembling distant and continued thunder was heard to reverberate through the hollow passages, it was referred to the dreadful "twilight of the gods"\*

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\* The twilight of the gods is thus described in the Edda. (Fab. 32.) "In the first place, will come the grand, 'the desolating' Winter; during which the snow will fall from the four corners of the world: the frost will be very severe; the tempest violent and dangerous; and the Sun will withdraw his beams. Three such winters shall pass away, without being softened by one summer. Three others shall follow, during which War and Discord will spread through the whole globe. Brothers, out of hatred, shall kill each other; no one shall spare either his parent, or his child, or his relations. See how it is described in the Voluspa; 'Brothers becoming murderers, shall stain themselves with brothers blood; kindred shall forget the ties of consanguinity; life shall become a burden; adultery shall reign throughout the world. A barbarous age! an age of swords! an age of tempests! an age of wolves! The bucklers shall be broken in pieces; and these calamities shall succeed each other till the world shall fall to ruin.' Then will happen such things as may well be called Prodiges. The Wolf Fenris will devour the Sun: a severe loss will it be found to mankind. Another monster will carry off the Moon; and render her totally useless: the Stars shall fly away and vanish from the heavens: the earth and the mountains shall be seen violently agitated; the trees torn up from the earth by the roots; the tottering hills to tumble headlong from their foundations; all the chains and irons of the prisoners to be broken and dashed in pieces. Then is the Wolf Fenris let loose; the sea rushes impetuously over the earth, because, the great Serpent changed into a spectre, gains the shore. The ship Naglefara is set afloat; this vessel is constructed of the nails of dead men; for which reason great care should be taken not to die with unpaired nails; for he who dies so, supplies materials towards the building of that vessel, which gods and men will wish were finished as late as possible. The Giant Hymer is the pilot of this vessel, which the sea breaking over its banks, wafts along with it. The Wolf Fenris advancing, opens his enormous mouth; his lower jaw reaches to the earth, and his upper jaw to the heavens, and would reach still farther, were space itself found to admit of it. The burning fire flashes out from his eyes and nostrils. The great Serpent vomits forth floods of poison; which overwhelm the air and the waters. This terrible monster places himself by the side of the Wolf. In this confusion the heaven shall cleave asunder; and by this breach the Giants of Fire enter on horseback. Surtur is at their head; before and behind him sparkles a bright glowing fire. His sword outshines the sun itself.

hen all nature shall be involved in universal ruin. Arriving at length on the banks of a sluggish stream, he was directed to plunge into the water of purification and explore the caverns situate on the opposite bank. Soon his progress was intercepted by the sacred door of expurgation; on passing which,

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the army of these Genii passing on horseback over the bridge of heaven, break it in pieces: thence they direct their course to a plain; where they are joined by the Wolf Fenris, and the Great Serpent. Thither also repair Loke and the Giant Rymir, and with them all the Giants of the host, who follow Loke even to death. The Genii of Fire march first in battle array, forming a most brilliant squadron on this plain; which is an hundred degrees square on every side. During these prodigies, Heimdall, the door keeper of the gods rises up; he violently sounds his clanging trumpet to awaken the gods; who instantly assemble. Then Odin repairs to the fountain of Mimir, to consult what he ought to do; he and his army. The great Ash Tree Ydrasil is shaken; nor is any thing in heaven or earth exempt from fear and danger. The gods are clad in armour; Odin puts on his golden helmet, and his resplendent cuirass; he grasps his sword, and marches directly against the Wolf Fenris. He hath Thor on his side; but this god cannot assist him; for he himself fights with the Great Serpent. Frey encounters Surtur, and terrible blows are exchanged on both sides; 'till Frey is beat down; he owes his defeat to his having formerly given his sword to his attendant Skryaer. That day also is let loose the dog named Garmir, who hath hitherto been chained at the entrance of a cavern. He is a monster dreadful even to the gods; he attacks Tyr, and they kill each other. Thor beats down the Great Serpent to the earth, but at the same time recoiling back nine steps, he falls dead upon the spot, suffocated with floods of venom, which the Serpent vomits forth upon him. Odin is devoured by the Wolf Fenris. At the same instant Vidar advances, and pressing down the monster's lower jaw with his foot, seizes the other with his hand, and thus tears and rends him till he dies. Loke and Heimdall fight, and mutually kill each other. After that Surtur darts fire and flame over all the earth; the whole world is presently consumed." The description of this event, in the Voluspas, concludes with the following very remarkable passage. "The sun is darkened; the earth is immersed in the sea; the shining stars fall from heaven; a fiery vapour ascends: a vehement heat prevails, even in heaven itself." (Goranson Hist. 26. apud Mallet.)

he entered into the illuminated sacellum, and found Balder enthroned in a situation of the highest distinction.

At his entrance into this enchanting place, the awe-struck aspirant was saluted with an anthem of congratulation; and the utmost cheerfulness was displayed in the rejoicings which now took place for the resuscitation of the benevolent god. The Scalds,\* to the flute and harp, chanted hymns descriptive of the generation of gods, the creation of the world, the deluge, and the restoration of man. They celebrated in strains of highest panegyric the warlike acts of heroes; the praise of wise and valiant chiefs; the fatal overthrow of hosts and hostile armies. They sang the irresistible valour of Odin; and dwelt on the immortal renown which his high achievements had secured, with a view of exciting in the candidate a spirit of emulation to great and warlike

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\* "The historical monuments of the north are full of the honours paid to the Scalds both by princes and people; nor can the annals of poetry produce any age or country which reflects more glory or lustre upon it. They were men especially honoured and caressed at the courts of those princes who distinguished themselves by their great actions, or passion for glory. Harold Harfagre, for instance, placed them at his feasts above all other officers of his court. Many princes entrusted them, both in peace and war, with commissions of the utmost importance. They never set out on any considerable expedition without some of them in their train. Hacon, earl of Norway, had five celebrated poets along with him in that famous battle when the warriors of Jomsburg were defeated; and history records that they sung each an ode to animate the soldiers before they engaged. Olave, king of Norway, placing three of them one day around him in battle, cried out with spirit, 'You shall not relate what you have only heard, but what you are eye witnesses of yourselves.'" (*Mal. North. Ant.* vol. i. p. 286, 289.)

needs. A solemn oath\* was then administered on the *Naked Sword*, which was used for this purpose because it was considered as an unequivocal symbol of the supreme god.† The aspirant entered into voluntary obligations to pay due submission to the chief officers of the state, whether civil or religious; devotion to the gods; and to defend and protect each other at the hazard of their lives from all secret and open attacks of their enemies, and if slain, to avenge each others death. The oath was sealed by drinking mead out of a human skull.‡

He was now invested with a sword, a shield, and lance, and declared equal to the toil of combat, hunting, and providing for his own subsistence, from which latter duty his parents were henceforth wholly relieved, although he had now only attained his fifteenth year. His shield was *white* and termed "the shield of expectation." A specified period was assigned for his probation in arms, and if he failed to distinguish himself in battle before the expiration of this term, the phrase, *Niding*, was applied to him,

\* Mal. North. Ant. vol. i. p. 217.

† Justin (Hist. l. xliii. c. 3.) says, that the ancient Scythians worshipped swords and spears; a practice common with all who practised the Buddhist superstition.

‡ The word *skull* was commonly used for a drinking vessel, which probably "received this name from the barbarous custom which prevailed among several ancient nations of drinking out of the skulls of their enemies. Warnefrid in his work, *de gestis Longobard*, says, Albin slew a Hun, and having carried away his head, converted it into a drinking vessel; which kind of cup is with us called *schala*, but in the Latin language it has the name of *patena*." (Jamieson. Scot. Dict. v. Skul.)

and he was shunned by all his former associates.\* This however did not often happen; and when he had performed any distinguished achievement, he was permitted to have a design painted on his shield as a testimony of his prowess. This privilege however led, in process of time, to innovations in the device and fashion of the shield which endangered the distinction between lord and vassal; and at length a code of directions became necessary to regulate the practice; and the distinction of a painted shield was limited to the families of princes and heroes.†

The sacred sign of the Cross was then impressed upon him; and as a concluding ceremony, a Ring was delivered to him as a symbol of the divine protection, which he was enjoined to preserve as an invaluable amulet, the gift of Balder the good.‡

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\* The word *Niding* amongst the Scandinavians, was esteemed so contemptuous that it would provoke even a coward to single combat. It was equal to giving the lie in our own country; and has now merged into the phrase—You are a good-for-nothing fellow. (Vid. Mallet. vol. i. p. 218.)

† This may probably have been the origin of patrimonial badges and armorial bearings with the northern nations of Europe, although it is well known that the Gauls and Germans had armorial distinctions long before. Diodorus says, (l. v.) the Gauls used long shields, distinguished by particular marks; and Tacitus (de mor. Germ. s. 6.) tells us that the Germans distinguished their shields by different colours.

‡ It is said in the Runic mythology, that when Hermod descended into hell to search for Balder, he found the murdered deity occupying a distinguished situation in the palace of Death; and falling through the artifices of Loke, to procure his return to Valhall, the supernal palace of the gods, he bore a Ring to Odin as a token of remembrance from his deceased friend, which possessed the miraculous power of producing every ninth night, eight rings of equal weight and utility.

his ring, he was told, was not only capable of affording him protection in times of imminent danger and adversity;\* but it was also to be considered an inexhaustible fund, whence riches, honours, and all other benefits would undoubtedly flow.

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## LECTURE IV.

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### ON THE ARTS RECOMMENDED OR TAUGHT TO THE ASPIRANT.

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THE whole system of creation and providence, as far as it was understood by this people was now unfolded to the aspirant's view; he was taught mysterious doctrines wrapped up in hieroglyphical symbols; the art of magic, and the important secret preparing amulets and incantations. And as a final charge he was solemnly enjoined to make himself perfect in athletic exercises;† and was assured that the sole method of being translated to the hall of Odin, was to die in battle, covered with wounds, valiantly fighting against the enemies of his country.‡

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\* Plin. Nat. Hist. l. xxxiii. c. 1.

These were, "to fight valiantly; to sit firmly on horseback; to inure himself to swimming and skating; to dart the lance, and to become skillful at the oar." (Ode of Harold the Valiant, in Mal. North. Ant. vol. ii. 237.)

When Odin perceived that his end drew nigh, "he would not wait

**The most prominent Symbols in these celebrations were, the Cross and Ring already mentioned;\***

till the consequences of a lingering disease should put a period to that life which he had so often bravely hazarded in the field; but assembling the friends and companions of his fortune, he gave himself *nine wounds in the form of a circle* with the point of a lance, and many other cuts in his skin with his sword. As he was dying, he declared he was going back into Scythia to take his seat among the other gods at an eternal banquet, *where he would receive with great honours all who should expose themselves intrepidly in battle, and die bravely with their swords in their hands.* As soon as he had breathed his last, they carried his body to Sigfuna, (the ancient capital of Sweden,) where, conformably to a custom introduced by himself into the north, his body was burnt with much pomp and magnificence." (Mal. North. Ant. vol. i. p. 6.) Hence in battle the Scandinavians were inspired with the most furious bravery and contempt of death, under the impression that all who died bravely in the field, would certainly be received by Odin into his paradise, designated by the endearing appellation of Valhall; and be rewarded with an honourable seat in his presence; there to enjoy a continual feast of warriors, served up by the Valkyrie, who were virgins of the most exquisite beauty; serenaded with martial music, and drinking hydromel or mead out of the skulls of vanquished enemies, until the destruction and final renovation of the earth and heavens. The Edda (Fab. 20.) thus describes these envied joys, which incited the barbarians of northern Europe to court death in every violent shape; and inspired an undefined horror at the prospect of a death proceeding from disease or old age. "The heroes who are received into the palace of Odin, have every day the pleasure of arming themselves, of passing in review, of ranging themselves in order of battle, and of cutting one another in pieces; but as soon as the hour of repast approaches, they return on horseback all safe and sound back to the Hall of Odin, and fall to eating and drinking..... Their beverage is beer and mead; their cups are the skulls of enemies they have slain. A crowd of virgins wait upon the heroes at table, and fill their cups as fast as they empty them." (Mal. North. Ant. vol. i. p. 120.) Hence Ragnar Lodbrok, in his death song, consoles himself with this reflection, "I shall soon drink beer from hollow cups made of skulls." (St. 25 Worm. Liter. Dan. p. 203. Jamieson. Scot. Dict. v. Skul. Mal. North. Ant. vol. ii. p. 232.)

\* Vid. ut supra, p. 223.

the Ash tree, the Point within a Circle, the Rainbow; \*  
and a Cube the Emblem of Odin. †

We now come to the system of Magic ‡ inculcated by the Scandinavians. The Scalds and Diviners established a great reputation, and consequent influence over the people by the boasted power of imposing charms or amulets which possessed the quality of conferring favour and protection on friends, and of hurling destruction on their enemies. § This superstition was derived from Sigge Odin, who acquired the reputation of being skilful magician, and was styled, by way of eminence, *the father of magic*, from his introduction of the mysteries with all their terrific machinery amongst this ignorant and superstitious people. His potent individual boasted a very high degree

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\* Signs and Symbols. p. 154, 175, 176. "The Ashtree *Udrasil*," says Edda, (Fab. 20.) "is the greatest of trees; *Skidbladner*, of vessels; *in*, of gods; *Sleipner*, of horses; *Bifrost*, of bridges; *Brage*, of scalds poets; *Habroc*, of hawks; and *Garmer*, of hounds."

† Fab. Mys. Cab. vol. i. p. 308.

"Magic in general," says Wait, in his *Oriental Antiquities*, (p. 135.) may be conceived to have arisen from the mysteries of Persia or Chaldea, from the various illusions to which the Epopots were submitted."

A belief in the efficacy of these incantations, produced much real and ginary evil amongst the inhabitants of Scandinavia. "Helga, a Scandinavian sorceress, when wishing to give efficacy to some Runic characters for doing injury to others, observed this mode. Taking a fe in her hand, she cut the letters in the wood, and besmeared them with blood. Then singing her incantations, *oc gech auflug rangsaelis um t*, she went backwards and contrary to the course of the sun around tree. Then she procured that it should be cast into the sea, praying it might be driven by the waves to the island Drangsa, and there be cause of all evils to Gretter. (Hist. Gretter. apud Berthol. Caus. Conpt, Mortes. p. 661. Jamieson. Scot. Dic. v. Widdersinnis.)



of mystical knowledge, which he imparted to but few, even of his most intimate companions; for it was a maxim with him, that "whatever is known only to one's self, is always of the greatest value."\* He proclaimed himself capable of rendering the arms of his enemies powerless; to burst, by the repetition of a single rhyme, the strongest chains of captivity; to inspire his foes with the utmost veneration for his person; to strike his adversary dead with a curse; to pass through the world with the rapidity of thought; to assume at pleasure, the forms of wild and ferocious beasts; to calm tempests, disconcert magicians, and even to raise the dead.†

These pretentions, sanctioned by the timidity which superstition never fails to produce in an untaught mind, would naturally invest this politic prince with an authority, which his successors would be desirous to retain. Hence they pronounced that the supernatural powers which Odin was believed to possess‡ were vested in the Three Orders of men,

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\* Ancient Runic Poem.

† These are the enchantments which the scriptures pronounce as ever attendant on the practice of a false worship. Thus the sorcerers of Egypt when contending against Moses are said to use enchantments, (Exod. vii. 11.) which are prohibited to the Israelites. (Levit. xix. 26.) And the punishment of them is announced by Isaiah; "Behold they shall be as stubble, the fire shall burn them, and they shall not deliver themselves from the power of the flame." (Isai. xlvii. 14.)

‡ "Hence oracles, auguries, divinations, and a thousand practices of that kind quickly sprung up in crowds from this erroneous principle. Accordingly in all our ancient fables and chronicles, we see the northern nations extremely attached to this vain science. They had oracles, like the people of Italy and Greece, and these oracles were not less revered,

the Drottes, the Scalds, and the Diviners, to whose study the mysteries had been entrusted. In succeeding ages these boasted powers were publickly inverted to the purpose of emolument, and charms, amulets, and philtres were openly exposed to sale. And as they were reputed to be effectual antidotes against the effects of poison, to cure diseases, to inspire affection,\* and to enable the possessor to work miracles; every individual was anxious to be furnished with a charm which promised to counteract a secret machination of his enemies, in a country where private disputes usually terminated in blood; and hence the composers of such invaluable wels rose in the public estimation, and became generally invested with uncontrollable authority. These amulets consisted chiefly of Runic characters or letters† inscribed on a tablet made of the wood or bark

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less famous than theirs. Their diviners were honoured with the name of prophets, and revered as if they had been such. Some of them were said to have familiar spirits who never left them, and whom they consulted under the form of little idols. Others dragged the ghosts of the departed from their tombs, and forced the dead to tell them what would happen." (Mal. North. Ant. vol. i. p. 143, 146.)

\* Turn. Ang. Sax. vol. iv. p. 186.

Letters were first introduced into Scandinavia by Odin, and from the opinions of the people respecting their nature and effects, he taught them to believe that by their use he was empowered to work miracles. Hence he was called *Ræn-Hofdi*, and *Rænom-Fauthr*, King of Spells and Father of Letters: Thus originated the custom of vaticination and fortune telling; which is not yet fully exploded, and scarcely will be while superstition maintains its empire over the human mind. Traces of this practice are still visible in most of the countries of Europe; and even our own land, though enlightened by the perfection of science, exhibits in every province, many denunces of the prevalence of superstition, in the implicit reliance placed by our rustic population in amulets, charms, and incantations.

of the birch tree in magical form; either in a circle described from east to west by the south; in a triangle; in a direct line from the top to the bottom; or by a retrograde movement from the bottom to the top; from left to right, or from right to left,\* according to the circumstances of each peculiar case; every form being adapted to its own particular service. They were frequently carved on walking sticks,† sword scabbards, implements of husbandry, and other articles of common use. Those which were intended to bring woe and destruction on their enemies were termed *Noxious*;‡ those which were

\* Mal. North. Ant. vol. i. p. 146.

† Verstegan tells us that the people "used to engrave upon certain squared sticks about a foot in length, or shorter or longer as they pleased, the courses of the moones of the whole year, whereby they could alwayes certainly tel when the new moones, ful moones, and changes should happen, as also their festival dayes; and such a carved stick they called an *Al-mon-acht*, that is to say, *Al-moon-heed*, to wit, the regard or observation of all the moones; and here hence is deriyed the name of Almanack." (Rest. Dec. Int. p. 58.)

‡ In our own country this practice was very prevalent a century or two ago. "King James, in his *Dæmonology*, (b. ii. c. 5.) tells us that the devil teacheth how to make *pictures of wax or clay*, that by roasting thereof, the persons that they bear the name of may be continually melted, or dried away by continual sickness. Blagrave, in his *Astrological practice of Physic*, (p. 89.) observes, that, the way which the witches usually take for to afflict man or beast in this kind, is, as I conceive, done by *Image or Model*, made in the likeness of that man or beast they intend to work mischief upon; and by the subtilty of the devil made at such hours and times when it shall work most powerfully upon them by them, pin, or needle, pricked into that limb or member of the body afflicted."

"Witches which some murder do intend  
Doe make a picture and doe shoote at it;  
And in that part where they the picture hit,  
The parties self doth languish to his end."

Constable's Diaria, Decad II. Son. 2. 1494.

(Vid. Brand's Popul. Ant. vol. ii. p. 375.)

d to avert calamity, to prevent shipwreck, to obtain the affections of a beloved female, to counteract treachery of an enemy, &c. were called *Favour*; and those which were invested with the property of curing diseases, were termed *Medicinal*. The most trifling error in the composition\* of these under-working amulets was said to be fatal to the user himself, or to endanger the life of his dearest friend; and hence none dared to attempt the formation of a charm but he, who by initiation had been perfectly instructed in the various ceremonies which were indispensably attached to every particular service.

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The superstition of the "Hand of Glory," is still firmly believed in parts of Germany. Its composition was as follows: "Take the of a person hanged and exposed on the highway; wrap it up in a of a shroud or winding sheet, in which let it be well squeezed to out any small quantity of blood that may have remained in it; then put into an earthen vessel with Zimat, salt petre, salt, and long pepper, the whole well powdered; leave it fifteen days in that vessel; afterwards take it out, and expose it to the noontide sun in the dogdays, till it is thoroughly dry, and if the sun is not sufficient, put it into an oven heated with fern and vervain. Then compose a kind of candle of the fat of a hanged man, virgin wax and sesame of Lapland. The Hand of Glory is used as a candlestick to hold this candle, when lighted. The properties are, that wheresoever any one goes with this dreadful monument, the persons to whom it is presented will be deprived of all power of motion. Hence it was used by housebreakers to enter houses without fear of opposition. But there was a counter charm which would deprive the Hand of Glory of its effect. The threshold of the door of the house and other places where the thieves might enter, was anointed with an unguent composed of the gall of a black cat, the blood of a white hen, and the blood of a screech owl, which mixture must necessarily be prepared in the dogdays." (Grose. Provincial Glossary, Popular Superstitions.)

## LECTURE V.

### ON THE DOCTRINES AND MORALITY OF THE GOTHIC MYSTERIES.

THE doctrines inculcated in these mysteries embraced disquisitions on the nature of the gods, the creation of the world, the deluge, and the present and future condition of man. The early inhabitants of Scandinavia believed in a god, who was "the author of every thing that existeth; the eternal, the ancient, the living and awful being, the searcher into concealed things, the being that never changeth."\* The name given to this most high god was, Odin,†

\* Edda. Fab. 12.

† "Odin is believed to have been the name of the One true God among the first colonies who came from the East and peopled Germany and Scandinavia, and among their posterity for several ages. But at length a mighty conqueror, the leader of a new army of adventurers from the East, over ran the north of Europe, erected a great empire, *assumed the name of ODIN*, and claimed the honours which had been formerly paid to that deity. From thenceforward this deified mortal, under the name of Odin, became the chief object of the idolatrous worship of the Saxons and Danes in this island, as well as of many other nations. Having been a mighty and successful warrior, he was believed to be the god of war, who gave victory, and revived courage in the conflict. Having civilized, in some measure, the countries which he conquered, and introduced arts formerly unknown, he was also worshipped as the god of arts and artists. In a word, to this Odin, his deluded worshippers impiously ascribed all the attributes which belong only to the true God: to him they built magnificent temples, offered many sacrifices, and consecrated the fourth day of the week, which is still called by his name in England, and in all

no was also believed to send plagues into the world when provoked by the wickedness of its inhabitants; and his anger could only be appeased by human sacrifices, prayer, and repentance.\* Idols and visible representations of the deity were originally forbidden, and he was directed to be worshipped in the lonely solitude of sequestered forests, where he is said to dwell, invisible and in perfect silence.† At last after the irruption of Sigge and his followers, new objects of adoration were introduced;‡ to each of which was assigned a particular dominion; and hence every object of the creation soon became placed under the care of its presiding divinity. The trees, the houses, fire, water, sun, stars, and even thunder and lightning, wind and rain, had each its protecting deity; who were thus, unitedly or individually engaged to visit the good with benefits, and to punish the wicked with destruction. These inferior deities, considered at first only as Mediators, were at length invested with supreme authority; and as courage, strength, and superior valour were the chief traits of excellence in this rude people; the First Cause soon became compounded with the god of war; and was hence esteemed a sanguinary being; terrible to his enemies; clad in vengeance as in a garment; and fighting in desolation and carnage, slaughter and blood.

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other countries where he was formerly worshipped." (Henry's Hist. of Eng. vol. ii.)

Mallet. vol. i. c. 7.

† Tacit. de mor. Germ. l. ix. c. 25.

‡ Verat. Hist. p. 69.

§ Mallet. North. Ant. vol. i. p. 68.

The splendid temple on the river Sala, the present site of Upsal, which is said to be of great antiquity, dating its existence from the time of Ninus,\* was decorated with a profusion of costly ornaments, plates and chains of burnished gold,† and contained a representation of the Scandinavian triad Odin—Thor—Frea.‡ These deities were placed beside each other in a direct line. On the right stood Odin, a gigantic figure bearing his emblematical characteristic, the Sword. In the centre stood Thor, his first born son, and the reputed mediator between god and man, of an equal stature, and bearing the symbolical crown, sceptre, and mace,§ shewing his

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\* Olans Magnus. c. vi. p. 104.

† The astonishing riches exhibited in some of these heathen temples exceeds our comprehension. "In the great temple of Belus built by Semiramis, we find three prodigious statues of *beaten* gold, representing Jupiter the father of all, Juno the queen of heaven, and Rhea the universal mother. The statue of Jupiter appeared erect, and in a walking attitude; it was *forty feet in height*, and weighed a thousand Babylonian talents. The statue of Rhea also weighed the same number of talents, but was sculptured sitting on a throne of massy gold, with two lions standing before her, as guardians of the statue, accompanied with two huge serpents in silver, that weighed each thirty talents. The statue of Juno was in an erect posture, and weighed eight hundred talents; her right hand grasped a serpent by the head, and her left a golden sceptre, incrustated with gems. Before these three colossal figures stood an altar of beaten gold, forty feet in length, fifteen in breadth, and of the weight of five hundred talents. On this altar stood two vast flagons weighing each thirty talents; two censers for incense, probably kept continually burning, each weighing five hundred talents; and finally three vessels for the consecrated wine, of which the largest, that assigned to Jupiter, weighed three hundred talents, and those to Juno and Rhea six hundred talents." (Diod. Sic. l. ii. p. 98. apud Maur. Ind. Ant. vol. vii. p. 459.)

‡ Mallet. vol. i. p. 96.

§ Maur. Ind. Ant. vol. v. p. 732.

unlimited dominion over the earth and elements; and to depict his astronomical character, twelve stars were arranged in a circle round his head.\* And on the left was placed Frea, represented as an hermaphrodite,† and adorned with a variety of symbolical decorations pointing out her dominion over marriage, conception, and parturition.‡

The legends of the creation and the deluge were rather fanciful, but not more so than those of some other idolatrous nations. Chaos was described as a vast abyss, which being gradually filled up by the formation of successive strata of congealed vapours, the giant Ymer or Aurgelmer§ was formed of icy vapours melted by a genial south wind. The copious perspiration which issued from this monster, produced a corrupt race of giants called the Hrimthussi; who at length rising in rebellion-

\* Verst. Rest. Dec. Intel. p. 74.      † Cudw. Intel. Syst. l. i. c. 4.

‡ Maur. Ind. Ant. vol. v. p. 781. These emblems bore a reference commensurate with the eastern phallus and linga, but did not lead to the same scandalous excesses. So chaste were this otherwise barbarous people, that their continence and absolute deference to the weaker sex, gained the applause of all polished nations. Even Tacitus could say, that amongst this people the females were safe from personal insult; and the sanctity of the matrimonial bond was so devotedly venerated, as to merit the most unqualified applause. (Tacit. Germ. c. 18.) Salvian says, that these barbarians were worthy of admiration on account of their continence; and that they were literally the reformers of the Roman manners! (Salv. de gub. dei. l. vii.)

§ The giant Ymer was the same with Typhon or the ocean; and the drying up of the waters of the deluge is expressed under the figure of the destruction of the monster. Mr. Faber thinks it "not improbable that the Gothic name Ymer or Umer is the same as the Persic name Cal-Umerah; an appellation which is applied to Adam." (Pag. Idol. vol. i. p. 217. in not. 2.)



against their progenitor, he was slain by the sons of Bore;\* Odin, Vile, and Ve, who proceeded from the cow Andumbra,† a creature formed from the particles of dissolved ice. The torrents of blood issuing from his wounds, caused an inundation which overflowed the whole earth, and destroyed all the giants of the frost, (i. e. the human race,) except Bore or Bergelmer,‡ and his family, who succeeded in keeping a boat afloat on the surface. The sons of Bore now formed the earth out of the body of Ymer which they dragged from the abyss of Ginnungagap for this especial purpose. The land was formed from his flesh, the water from his

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\* Or Bo, who himself, or probably some successor of Sigge who assumed his name, was represented as a valorous chieftain, and his name was held in such dread for many centuries after his death, as to be used by soldiers on the approach of an enemy, as a war-cry to inspire their opponents with a panic fear. The Irish continued the practice of this custom till the reign of our Henry VII. when it was prohibited by authority. It is still used by the English rustic as an epithet of terror. Bore was the same mythological personage as the hellenic Boreas, the north wind; and meant undoubtedly the patriarch Noah, as his three sons Odin, Vile, and Ve, may be identified with Shem, Ham, and Japheth.

† This Cow was the Ark, from which the triple offspring of the patriarch proceeded.

‡ Thus was a tradition of the deluge, as well as of the antediluvian patriarchs preserved in Scandinavia. From *Aurgelmer*, (Adam) say they, proceeded *Thrudgelmer*, (Lamech) from whom *Bergelmer*, (Noah) sprang, while the earth was deluged by the ocean. This is preserved in the Edda of Saemund.

“ When wintry storms o’erspread the sky,  
 “ Ere yet from ocean rose the earth,  
 “ Great Bergelmer had his birth.  
 “ Thrudgelmer was his father’s name,  
 “ He from great Aurgelmer came.”

Song of Vafthrudnia, Cottle’s Version.

blood, the mountains were composed of his bones, the rocks of his teeth, and the arch of heaven of his scull, supported at four equidistant points by as many dwarfs, whose names were East, West, North, and South, and teeming with clouds formed from his dispersed brains. They afterwards created a man and woman of two logs of wood, the former of *ash*, the latter of *elm*, and called them Askus and Embla.\*

It was believed that when the multiplied iniquities of men should overwhelm the earth with deeds of violence; when the parent should arm his hand against his children; and the child against his parent, when murder, treason, and ingratitude should stain the earth with blood; when a series of unmixed wickedness and vice should supersede piety and virtue;† then the present system shall fall into anni-

\* Edda. Fab. 1, 2, 3, 4, 5. Hence the Ash was sacred to Odin, the Birch to Thor, and the Elm to Frea.

† The morality inculcated in these Mysteries has been preserved by Saemund surnamed the Learned, in a Poem called the Havamaal, or the Sublime Discourse of Odin. From this code I subjoin a few extracts to shew the nature of their moral instruction. "Many are thought to be knit in the ties of sincere kindness; but when it comes to the proof, how much are they deceived. Slander is the common vice of the age. Even the host backbites his guest."—"Whilst we live let us live well; for be a man never so rich, when he lights his fire, Death may perhaps enter his door, before it be burnt out."—"There is no malady or sickness more severe, than not to be content with one's lot."—"The heart alone knows what passes within the heart: and that which betrays the soul, is the soul itself."—"Seek not to seduce another's wife with the alluring charms of Runic incantations."—"Where is there to be found a virtuous man without some failing? or one so wicked as to have no good quality?"—"The fire drives away diseases; the oak expels the stranguary; straws dissolve

hilation, and all the gods as well as men shall perish in the general ruin, while the mysterious ship Naglefara floats amidst torrents of mixed fire and water, and defies the desolating tempest under the direction of its mighty pilot. After which a new world shall arise like a phoenix from the ashes of its parent, splendid as the meridian sun, adorned with stately palaces, all glittering with gold and precious stones, where the brave and virtuous shall enjoy everlasting happiness and delight; while in the inhospitable regions of the *north*, a place of punishment shall also be formed, abounding with serpents and other noisome reptiles, where the pusillanimous and wicked shall be for ever entombed amidst pestiferous vapours; some plunged in rivers of liquid poison distilled from the mouths of serpents; others perpetually bitten and devoured by ravenous wolves; and all condemned to suffer various torments, unpitied and hopeless amidst the accumulated horrors of everlasting filth and nastiness.

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enchantments: hence probably is derived the custom of laying two straws crosswise in the path where a witch is expected to come. Text Runic characters destroy the effect of imprecations; the earth swallows up inundations; and death extinguishes hatred and quarrels." (Mal. North. Ant. vol. ii. p. 206, &c.)

## LECTURE VI.

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### ON THE ORIGINAL POPULATION, AND DEITIES OF AMERICA.

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AMERICA was evidently peopled from the old continent, because there were only eight persons saved in the ark; and the principal part of their posterity, during the whole of the first century after the deluge, occupied the very centre of Asia. Some say that America was peopled by the Carthaginians\* who possessed the Cape Verd islands, which are only three weeks sail from that continent. Their ships, having women and children on board, might miss the intended islands, before the invention of the compass; and if so, they would inevitably be driven by the Trade Winds to the coast of America. Others, judging from the similarity of some religious rites, have conjectured that it was peopled by the Ten tribes at the dispersion of Israel.† Some think it received its population from China or Japan; others that it was colonized by some wandering tribes of Epheth, who penetrated into the trackless regions of North America by the straits of Anian.‡ Some have been bold enough to assert that America was

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\* Rel. Cerem. of various Nations. p. 278.

† Ibid.

‡ Bochart. Phaleg. l. iii. c. 1.

not inundated at the Deluge, and that consequently the aborigines were antediluvians, and the most ancient people on earth. Others suppose that there were a few individuals preserved on this vast continent at the deluge that it might be without difficulty repopled. And we are told "that America was peopled after the deluge, at the same time, as it were, (*communibus aliis*) with other parts of the earth equidistant from the spot whereon the ark is acknowledged to have grounded. For *the grand division of the Eastern and Western hemispheres through the natural effect of causes operating from the deluge, did not take place till about half a century after that event*; and thus a subject that has uniformly puzzled the most learned historians and philosophers, and given ground for the most elaborate dissertations, namely, the manner by which America was peopled, appears to be made simple and easy, as are all those questions that are submitted to the ordeal of truth, the infallible attestation of Holy writ."\* M. Humboldt† seems to insinuate that the "tribes of the Tartar race passed over to the north-west coast of America, and thence to the south and east towards the banks of Gila, and those of the Missouri." Robertson‡ also supposes the Americans to have derived their original from the Asiatics; and supports his conjecture by some ancient traditions

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\* New theory of the two hemispheres. Pamphl. vol. v. Mr. Thompson deduces his theory from Genesis x. 25. "Peleg—in his days was the earth divided."

† Research. in Amer. vol. i. p. 147.

‡ Hist. Amer. b. iv.

amongst the Mexicans, which ascribe their primitive population to a horde from a remote country to the north-west; whose gradual progress from the northern coast, where they landed, to the interior provinces, is distinctly traced. And in the infancy of Christianity, Mexico is said to have been in a more advanced state of civilization than Denmark, Sweden, and Russia.\*

From what people soever the Americans descended, or in whatever manner that vast continent was originally furnished with human beings; it is certain that the first inhabitants brought with them a system of mysteries which they applied to the purposes of religious worship;† and though this system, in process of time, was almost entirely lost amongst the scattered tribes which led an erratic life in its deepest wilds, yet many of the truths on which it was founded, were preserved in a deteriorated form, by the two great nations which had planted themselves on each side of the isthmus of Panama.

The entire system adopted by the Mexicans, though highly symbolical, bore a character of dark and gloomy austerity. "The priests were wont to select for their religious incantations, rocky caverns,

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\* Humboldt. Research. in Amer. vol. i. p. 83.

† Sir W. Jones says truly, that the religion of Mexico and Peru was substantially the same as that practised by the various nations of the eastern hemisphere. (*Asiat. Res.* vol. i. p. 268.) And why should it not? It was evidently derived from the same source; the Scythic superstition as practised by the architects on the plain of Shinar.

lofty mountains, and the deep gloom of eternal forests."\* They worshipped many deities,† the chief of which were Teotl, the invisible and supreme being;‡ Virococha, the creator,§ Vitzliputzli or Huitzilopochtli, as the name is spelt by Humboldt, the god of mercy;|| Tescalipuca, the god of vengeance; Quetzalcoatl, the Mexican Mercury,¶ or god of the air; Mictlancihuatl, the goddess of hell; Tlaloc-teutli, who corresponded with Neptune, and Ixcuina, with Venus.\*\* To Vitzliputzli was ascribed

\* Fab. Pag. Idol. vol. iii. p. 200. See also Maur. Ind. Ant. vol. ii. p. 39. Purch. Pilgr. b. viii. c. 12. and Humb. Res. Amer. vol. ii. p. 244.

† Some say they had two thousand gods. (Univ. Displ. vol. i. p. 176.)

‡ Humb. Res. Amer. vol. i. p. 83. § Acosta. Hist. Ind. p. 380.

|| Even this deity, with all the benign attributes which some ascribe to him, is represented as delighting in the blood of human victims. It is said in an old tradition, that "he came into the world with a dart in his hand, and a buckler in his left, and his head covered with a helmet crowned with green feathers. His first feat at his birth was to kill his brothers and sisters;" and hence originated the sanguinary rites that were offered to him. (Humb. Res. Amer. vol. i. p. 220.)

¶ "Quetzalcoatl, whose name signifies, *Serpent clothed with green feathers*, from *coatl*, serpent, and *quetzalli*, green feathers; is the most mysterious being of the whole Mexican mythology. He was a white and bearded man, high priest of Tula, legislator, chief of a religious sect, which, like the Sonyasis and Buddhists of Hindostan, inflicted on themselves the most cruel penances. In a Mexican drawing in the Vatican library, I have seen a figure representing Quetzalcoatl appeasing by his penances the wrath of the gods, when 13,060 years after the creation of the world, (I follow the vague chronology of Rios,) a great famine prevailed in the province of Culan. The saint had chosen his place of retirement near Tlaxapuchicalo, on the volcano Catcitapetl, (Speaking mountain,) where he walked barefoot on agave leaves armed with prickles. He finally disappeared at the mouth of the river Goasacoalce, after having declared to the Cholulans that he would return in a short time to govern them again and renew their happiness." (Humb. Res. vol. i. p. 92.)

\*\* Codex Borgianus Mss. fo. 73. apud Humb. Res. vol. i. p. 228.

the renovation of the world; and his name was deemed ineffable, and referred to the principal luminary, the Sun. He was said to be the offspring of a virgin, who was impregnated by a Plume of Feathers which descended from heaven into her bosom invested with all the colours of the Rainbow.\* Hence a Rainbow with a serpent attached to each end of it was a Mexican symbol,† and referred to the two parents of the human race who were miraculously preserved from the effects of the deluge by the intervention of Serpents. Vitzliputzli was represented in his temple in the figure of a man, whose countenance was rendered truly horrible by certain black lines drawn across his forehead and nose. He was seated on a globe,‡ which was a symbol of his universal power, over a lofty altar, which was borne in procession during the celebration of the mysteries, supported on four long poles, each end of which was ornamented with a Serpent's head.§ His right hand grasped a snake, and his left a buckler with arrows; all charged with emblematical devices, each of which conveyed some mysterious signification, and inculcated some useful lesson upon the initiated.||

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\* Clavigero. Mexico.

† Purch. Pilg. b. ix. c. 12.

‡ Mr. Faber thinks that the globe on which this god was said to be seated, was in reality no other than the calix of the lotos, and the deity himself was the triplicated great father, or Noah. (Fab. Pag. Idol. vol. ii. p. 316.)

§ The temples of Mexico were replete with representations of this reptile; particularly of the amphibæna, or mysterious serpent with two heads. (Humb. Res. vol. i. p. 131.)

|| Purch. Pilg. b. viii. c. 11



The office of Tescalipuca was to punish the sins of men by the infliction of plagues; famine and pestilence, disease and death. He was represented as a black man with a hideous countenance, enthroned upon an altar, and decorated with rich jewels and valuable trinkets. His anger could only be appeased by human sacrifices.\* The symbol of this terrible divinity was a *blue feather*, which was generally appended, in some conspicuous situation,

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\* A terrible picture of this insatiate monster has been drawn by Marmontel, (Incas. vol. i. p. 77.) which makes the reader shudder. Montezuma, in his distress applies to the sovereign Pontiff for advice, who thus addresses him. "Sir," said he, "I would not have you be surprised at the weakness of our Gods, or at the ruin which seems to await your empire. We have called up the mighty God of Evil, the fearful Tealcépulca. He appeared to us over the pinnacle of the temple, amidst the darkness of the night. Clouds rent by lightning were his seat. His head reached up to heaven: his arms, which stretched from north to south, seemed to incircle the whole earth: from his mouth the poison of pestilence seemed ready to burst forth: in his hollow eyes sparkled the devouring fire of madness and of famine; he held in one hand the three darts of war, and in his other rattled the fetters of captivity. His voice, like the sound of storms and tempests, smote our ears: Ye mock me: my altars thirst in vain: my victims are not fattened: a few half-starved wretches are all the offerings ye bestow on me. Where is now the time when twenty thousand captives in one day lay slaughtered in my temple? Its rock returned no other sound but groans and bitter wailings, which rejoiced my heart; altars swam in blood; rich offerings lay scattered on my floor. Hath Montezuma forgotten that I am Tealcépulca, and that all Heaven's plagues are the ministers of my wrath? As for the other gods, let him send them away empty, if he will; their indulgence exposes them to contempt: by suffering it, they encourage and deserve it: but let him know, that it is folly in the extreme to neglect a jealous God, the God of Evil."—Terrified at this portentous intelligence, Montezuma gave instant orders that the captives should be surveyed, and a thousand of them picked out to immolate to their incensed God: that they should be fattened up with all possible expedition; and that as soon as every thing was ready, they should be offered up in solemn sacrifice.

about his person. "From his hair, tied up with a golden fillet, there hung an ear, which was another symbol, by which the afflicted soul and repenting sinner was taught, that he might confide in the divine mercy, who would listen to his prayers. He held four darts in his right hand, signifying the punishment for sin, and the vengeance of heaven, which manifests itself to man by plagues, war, poverty, and famine. His left hand held a golden Mirror, extremely smooth, and so bright as to receive the objects clearly and distinctly. With the same hand he held behind this Mirror a fan made of feathers of all kinds and colours, signifying that nothing was hid from that vindictive god. Round the idol were a great number of emblematical figures, whose signification we could not learn."\*

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\* Rel. Cerem. of various Nations. p. 316.

## LECTURE VII.

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### rites of preparation and initiation.

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THE System of the Mexicans was barbarous and bloody in the extreme. Their temples were covered with representations of monstrous serpents,\* tigers,

\* The temples of religion in most nations were decorated with Serpents to indicate their sacred character. (Pers. Sat. i. 113. and see Signs and Symb. Lect. iii.) From the general use of this hieroglyphic in systems of idolatry, we may trace its introduction into the legends of Romance. For this idea I am indebted to Mr. Faber, and shall transcribe from his elaborate Work on the Origin of Pagan Idolatry, a passage in support of the proposition. "In British fiction, we have a Lady of the Lake, who is said to have been the sister of King Arthur, and who is celebrated by the name of Morgana, or Viviana. Boiario represents her as gliding beneath the waters of an enchanted Lake, while she caresses a *vast serpent*, into which form she had metamorphosed one of her lovers. And other romance writers describe her as the perfidious paramour of Merlin, who was wont to denominate her, *the White Serpent*. Her character has been taken from that of the White Goddess, who presided over the Sacred Lake, and who, as the navicular Serpent, was the diluvian vehicle of the great universal Father." (Fab. Pag. Idol. vol. iii. p. 321.) And again in the Arabian Tales, contests between the good and evil demons are very frequently introduced, and sometimes they are represented in the form of Serpents, agreeably to the universal belief of all the east. In one of these tales, the malignant Serpent, or an evil genius in that form, is represented as endeavouring to destroy the beneficent genius, depicted also as a winged snake. The passage is as follows, and is an extraordinary incident which occurred to Zobeide after her sisters had cruelly thrown her over-board, and she had miraculously succeeded in gaining the land. "I laid myself down," said she to the caliph of Bagdad, "in a shade, and soon after I saw a *winged serpent*, very large

and all sorts of uncouth and horrible figures, compounded of men and animals. "They had dark houses full of idols, great and small and wrought, of sundry metals. These were all bathed and washed with blood, the blood of men; the walls of the houses were an inch thick with blood, and the floors a foot.\* Their sacred chapel at Mexico was decorated with the skulls of those unhappy wretches who had been slain in sacrifice, and the priests were clad in garments made of their skins.†

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and long, coming towards me wriggling to the right, and to the left, and hanging out his tongue, which made me think he had got some hurt. I arose and saw a larger serpent following him, holding him by the tail and endeavouring to devour him. I had compassion on him, and instead of flying away, I had the boldness and courage to take up a stone that by chance lay by me, and threw it with all my strength at *the great Serpent, whom I hit on the head and killed him.* The other, finding himself at liberty, took to his wings and flew away. I looked a long while after him in the air, as an extraordinary thing: but he flew out of sight, and I lay down again in another place in the shade, and fell asleep. When I awaked, judge how I was surprised to see by me a black woman, of a lively and agreeable complexion. I sat up and asked her who she was. I am, said she, *the Serpent whom you delivered not long since from my mortal enemy,*" &c. &c.—Mr. Faber, whose opinions are entitled to considerable respect, thus endeavours to account for that universal degeneracy of principle, which induced mankind to offer the rites of divine worship to this disgusting Symbol. "Serpents," he says, "were accounted the greatest of gods, and the leading principles of the universe; and as such they were invariably introduced both into the temples and into the due celebration of the Mysteries. The real ground of their being accounted the greatest of the gods was this: they were employed, according to their sexes, to symbolize *the great father and the great mother.* And in this manner we find them venerated in every quarter of the globe." (Fab. Pag. Idol. b. ii. c. 7.)

\* Gage. Surv. of the West. Indies, c. 12.

† Human victims were sacrificed in Tlacaxipehualiztli the first month of the Mexican year, for the purpose of procuring their skins for the priests. (Humb. Res. vol. i. p. 290.) The origin of this revolting custom may be

The celebration of their mysterious rites was preceded by long and painful fastings and mortification. The candidate was subjected to all the terrors, sufferings, and penances which attended the purifications of the eastern world. He was scourged with knotted cords; his flesh was cut with knives,\* or cauterized with red hot cinders; and many other severities was he compelled to undergo, that his fortitude might be fully proved before he was admitted to those distinctions which conferred *the high privilege of personally sacrificing his fellow men*. The probation was pressed with such unrelenting cruelty, that many perished under it. And should the wretched candidate, even under the most excruciating infliction, utter so much as a sigh, a groan, or an impatient exclamation, he was dismissed with contempt, and from that moment considered unworthy the honour of admission into the society of his equals. One striking shade of difference is observable between the preparations of

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found in the following legend, which is recorded in a folio entitled "The Ceremonies and Religious Customs of various Nations." (p. 316.) "Tozi, that is to say, *our Grand Mother*, was of mortal extraction. Vitzliputzli procured her divine honours by enjoining the Mexicans to demand her of her father, who was King of Culhucacan, for their queen; this being done they also commanded him to put her to death, afterwards to flea her, and to cover a young man with her skin. It was in this manner she was stripped of her humanity, to be translated among the gods."

\* Quetzalcoatl "introduced the custom of piercing the lips and ears, and lacerating the rest of the body with the prickles of the agave leaf, or the thorns of the cactus, and of putting reeds into the wounds, in order that the blood might be seen to trickle more copiously." (Humb. Res. vol. i. p. 92.)

the Mexicans, and those of other idolatrous nations. The purifications of the latter were performed with *water*, the other by *blood*.\* The candidate's habit was also *black*,† instead of the *white* garments of other nations, in accordance with that ferocity of disposition which the habitual practice of sacrificing men must necessarily produce. Before initiation he was anointed with an ointment ritually prepared,‡ which was said "to dispel fear, and invigorate courage. It was made of the juice of the most venomous creatures at the altar of the idol, the ashes of which were pounded in a mortar and mixed with tobacco, to which they added live scorpions, and some other venomous insects. They heightened this composition with a herb which has the property of disturbing the brain, as also with soot and rosin. This is what they call the repast or sustenance of the gods."§

The temple of Vitzliputzli in Mexico was of such an extraordinary magnitude that a city consisting of five hundred houses|| might have been erected within the compass of its walls.¶ Its form was that

\* Rel. Cerem. of various Nations. p. 318.

† Faber says, "their orgies appear to have been of a peculiarly gloomy and terrific nature, sufficient to strike with horror, even the most undaunted hearts." (Fab. Pag. Idol. vol. iii. p. 188.)

‡ Fab. Pag. Idol. vol. iii. p. 188. § Univ. Displayed. vol. i. p. 190.

|| Rel. Cerem. of various Nations. p. 316.

¶ The group of pyramids of Teotihuacan is in the valley of Mexico, 8 leagues N. E. from the capital, in the plain that bears the name of Micoatl, the Path of the Dead. There are two large Pyramids dedicated to the Sun (Tonatiuh) and to the Moon, (Mextli) and these are surrounded by several hundreds of smaller pyramids, which form streets in

of a truncated pyramid,\* on the flat top of which were one or two chapels, which contained the colossal idols of the divinity;† and it served for an observatory as well as for sacrifice.‡ Here it was that the Mexican mysteries were celebrated on a grand scale;§ and here it was that all the crimes of a bloody and revolting superstition were concentrated, and all the horrible phantasies of a dark and barbarous worship were exhibited in full perfection. The young aspirant, notwithstanding he had been anointed with a deadening unguent, was overwhelmed with horror and dismay, at beholding his fellow creatures wantonly immolated under the pretence of explaining an otherwise incommunicable mystery.||

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exact lines from north to south, and from east to west. Of these two great teocallis one is 55 metres (180,450416 feet) and the other 44 metres (144,3603 feet) in perpendicular height. The basis of the first is 268 metres (682,4806 feet) in length. The small pyramids are scarcely 10 metres (32,80916 feet) high; and served according to the tradition of the natives, as burial places for the chiefs of the tribes. On the top of the great teocallis were two colossal statues of the sun and moon; they were of stone and covered with plates of gold, of which they were stripped by the soldiers of Cortes." (Humb. Res. vol. i. p. 84.)

\* Purch. Pilg. b. viii. c. 12.

† Humb. Res. vol. i. p. 82.

‡ Ibid. p. 100, 103.

§ "It is impossible," says M. Humboldt, (Res. vol. i. p. 82.) "to read the descriptions which Horodotus and Diodorus have left us of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the teocallis of Anahuac."

|| These abominable sacrifices were performed as follows: "The sovereign priest carried a large and sharp knife in his hand made of a flint; another priest carried a collar of wood, wrought in the form of a snake; the other four priests who assisted, arranged themselves in order adjoining the pyramidal stone; being directly against the door of the chapel of their idol.

He now descended into the dark and cheerless caverns of initiation\* which had been excavated beneath the foundations of this stupendous temple,† and passed through the horrible mysteries of the Mexican religion, which emblematically represented the wanderings of their god. These caverns were

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This stone was so pointed, that the man who was to be sacrificed, being laid thereon upon his back, did bend in such sort as occasioned the stomach to separate upon the slightest incision of the knife. When the sacrificers were thus in order, they brought forth such as had been taken in war, and caused them to mount up those large stairs in rank to the place where the ministers were prepared. As they respectfully approached those ministers, the latter seized them, two of them laying hold of the two feet, and two more of the two hands of the unhappy victim, and in this manner cast him upon his back upon the pointed stone, while the fifth fastened round his neck the serpentine collar of wood. The high priest then opened his stomach with the knife with wonderful dexterity and nimbleness, tearing out his heart with his hand, which he elevated smoking towards the sun, to whom he did offer it, and presently turning towards the idol, did cast the heart towards it, besmearing his face with the blood. In this manner were all the victims sacrificed, and the bodies afterwards precipitated down the stairs, reeking with their gore. There were ever forty or fifty victims at the least thus sacrificed." (Acosta's Hist. of the Ind. p. 383.)

\* "In Peru, numerous galleries built with stone, and communicating with each other by shafts, fill up the interior of the artificial hills." (Humb. Res. vol. i. p. 102.) Many of these excavations have been discovered in different parts of this continent. Two fine caves, resembling the extraordinary Caverns in the peak of Derbyshire, have recently been found about twelve miles from Albany. (Gent's Mag. Jan. 1822.)

† "I have been assured," says M. Humboldt, (Res. vol. i. p. 90.) "by some Indians of Cholula that the inside of the pyramids is hollow; and that during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors who were to fall suddenly on the Spaniards; but the materials of which the teocalli is built, and the silence of the historians of those times, give but little probability to this latter assertion. It is certain however, that in the interior of the pyramids there are considerable cavities, which were used as sepulchres, &c."



denominated, *The path of the dead*. Here he saw such sights as made his heart shiver and his blood run cold. Here his imagination conjured up the grisly phantoms of slain victims which flashed before his astonished eyes; this moment seen, the next lost in the dreadful and delusive darkness in which he was plunged. Now he was paralyzed with the groans of the dying, the shrieks of despair, and the howlings of hopeless grief, rendered still more dismaying by the ominous sound of the sacred horn,\* while he passed, with tottering footsteps the dungeons where religious victims were confined. Every step he took, some horrible object flitting across the gloom, met his eyes; some sound, appalling to his senses,† struck upon his ear; and he proceeded with measured pace, fearful lest the knife of the sacrificing priest should be next applied to him; or that an incau-

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\* Univ. Displayed. vol. i. p. 194.

† "A traveller of credit gives us an account in the Philosophical Transactions, of a remarkable cave some leagues to the north-west of Mexico, gilded all over with a sort of leaf-gold, which had deluded many Spaniards by its promising colour, for they could never reduce it into a body, either by quicksilver or fusion. This traveller went thither one morning with an Indian for his guide, and found its situation was pretty high, and in a place very proper for the generation of metals. As he entered into it, the light of the candle soon discovered on all sides, but especially over his head, a glittering canopy of these mineral leaves; at which he greedily snatching, there fell down a great lump of sand, that not only put out his candle, but almost blinded him; and calling aloud to his Indian, who stood at the entrance of the cave, as being afraid of spirits and hobgoblins, it occasioned such thundering and redoubled echoes, that the poor fellow, imagining he had been wrestling with some infernal ghosts, soon quitted his station, and thereby left a free passage for some rays of light to enter, and serve him for a better guide." (Univ. Displayed. vol i. p. 397.)

vious step might precipitate him into some deep and hidden pitfall where his cries might not be heard. Thus was he conducted through caverns slippery with half congealed blood, damp, gloomy, and full of terror. His ears are saluted with heavy groans. His heart throbs as they seem to rise from beneath his feet. His fears are realized; for here lay the quivering frame of a dying victim, whose heart had been violently rent from its living sepulchre,\* and offered up in sacrifice to the sanguinary gods.† The candidate starts from the disgusting reality, and trembles for his own security. He turns to his guide and is about to break through the strict injunction of silence which he received at his entrance into these subterranean chambers of death. His guide, with an expressive look, lays his finger on his lips, and the candidate restrains his indigna-

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\* We have already seen that the priests were clothed in the skins of victims; and they had another disgusting practice of a similar nature, which is thus related. "It was a custom among them on certain festivals, to dress a man in the bloody skin, just reeking from the body of one of their victims. A Spanish author assures us that even their kings and grandees did not think it derogatory to their honour to disguise themselves in this manner, when the captive sacrificed was a person of distinction. Be that as it will, the disguised person used to run up and down the streets, and places of public resort of the city, to beg the charity of all those he met with, and to beat such as refused. This bloody kind of masquerade continued till such time as the skin coat began to stink. The money that was collected in this devout ramble, was employed in pious uses. Not to mention another festival, when they used to slay a woman and cloath an Indian with her skin, who, thus equipped, danced for two days together with the rest of his fellow citizens." (Univ. Dis. vol. i. p. 180, 182.)

† Acosta. Hist. Ind. p. 382.

tion. He pauses and looks around him. He finds himself in a spacious vault, through which an artificial Sun or lambent flame darted its feeble lustre;\* and in the roof observes a small orifice, through which the wretched victim had been precipitated; for they were now immediately beneath the high altar of Vitzliputzli.†

Hurried on from one horror to another, it was only the rapidity of his movements that prevented him from sinking under the trial; it was only the change of scene and situation which, dissipating reflection, supported him under the arduous ceremony, in which his feelings were frequently on the point of asserting their dominion over his reason. At length they arrived at a narrow chasm or stone fissure at the termination of this extensive range of caverns, through which the aspirant was formally protruded, and was received by a shouting multitude in the open air as a person regenerated or born again.‡

During the secret celebration of the rites, the females without, divesting themselves of the little clothing which they usually wore, sang and danced§

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\* Fab. Pag. Idol. vol. iii. p. 189.

† Humb. Res. vol. i. p. 222.

‡ This was undoubtedly the Pastos of the eastern mysteries, and constitutes an additional proof that they were all derived from one common source; for the cavern symbolized the Ark, and the chasm the door through which the great Father proceeded into the renovated world, and was hence said to be a second time born.

§ The quadrangle in which the temple of Vitzliputzli was situated was so extensive that "*eight or ten thousand persons used to dance therein on solemn days with the greatest ease.*" (Univ. Dis. vol. i. p. 187.)

in a state of nudity like the frantic Bacchantes.\* This dance they repeated three times ; after which they welcomed the new born aspirant at his deliverance from the sepulchral process of initiation, and gave themselves up to boundless licentiousness and prostitution.† The most outrageous acts of indecency were now committed and tolerated ; and the services misnamed sacred, were stained with every species of impurity.‡ And thus were closed the primary initiations of this savage race.

## LECTURE VIII.

### INSTRUCTION AND DOCTRINES IN MEXICO.

HOWEVER the *general* doctrines of this religion might be communicated to the initiated, there were certain degrees of information respecting the most occult rites which were absolutely unattainable, except by the priests; and not even by them until they were qualified to receive the distinguished appellation of *Ministers of sacred things* by the sacrifice of a

\* Purch. Pilg. b. 8. c. 4.

† Rel. Cer. of var. Nat. p. 289.

‡ Purchas (ut supra) tells us that the young females prostituted themselves without ceremony from 14 or 15 to about 20 years of age, when they were considered eligible to enter into the marriage state !

human victim ;\* and this dignity once attained, they were eligible to the highest offices of the priesthood. An hour was chosen for the performance of these solemn rites, and it was at midnight only that the most ineffable Degrees of knowledge were communicated; and that under severe obligations, whose penalty was death without remission.

Their instruction was symbolical, and referred principally to the deluge, and the wanderings and subsequent settlement of their ancestors on the lake in which Mexico was built. They were ignorant of the means used to create the world; but asserted that *four Suns* had been created and destroyed;† the

\* Prisoners of rank, or approved courage had a faint chance afforded them of escaping the horrid rite of immolation, by publicly "fighting six Mexican warriors in succession. If the prisoner were fortunate enough to conquer them, his liberty was granted and he was permitted to return to his own country; if on the contrary he sunk under the strokes of one of his adversaries, a priest called Chalchiuhtepuhua dragged him, dead or living, to the altar and tore out his heart." (Humb. Res. vol. i. p. 267.)

† "The Mexicans believed, according to a very ancient prediction, that the end of the world would take place at the termination of a cycle of fifty-two years; that the Sun would no more appear in the horizon; and that mankind would be devoured by evil genii of hideous appearance, known under the name of Tzitzimimes. This belief was no doubt connected with the Tolteck tradition of the *Four (Suns or) Ages*, according to which the earth had already undergone four great revolutions, three of which had taken place at the end of a cycle. The people passed in the deepest consternation the five complementary days, and on the fifth the sacred fire was extinguished in the temples by order of the high priest; in the convents, the monks devoted themselves to prayer; at the approach of night, no person dared light the fire in his house; the vessels of clay were broken, garments torn, and whatever was most precious was destroyed, because every thing appeared useless at the tremendous moment of the last day. Amidst this frantic superstition, pregnant women became the objects of peculiar horror to the men; their faces were hidden

first was destroyed by water; the second by giants; the third by fire, and the fourth by a tempest of wind, which was succeeded by a darkness of twenty-five years duration. The sun which now enlightens

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with masks; they were imprisoned in the storehouses of maize; from a persuasion that if the cataclysm took place, the women, transformed into tigers, would make common cause with the evil genii, to avenge themselves of the injustice of the men. In the evening of the last day began the festival of the new fire. The priests took the dresses of their gods; and followed by an immense crowd of people, went in solemn procession to the mountain of Huixachtécatl, two leagues from Mexico. This lugubrious march was termed the march of the gods, (*teonenemi*) a denomination which reminded the Mexican that the gods had quitted the city, and that perhaps they would see them no more. When the procession had reached the summit of the mountain, it waited the moment when the Pleiades ascended the middle of the sky, to begin the horrible sacrifice of a human victim. The body of the victim remained stretched on the ground, and the instrument made use of to kindle the fire by rubbing, was placed on the wound which the priest of Copulco, armed with a knife of obsidian, had made in the breast of the prisoner destined to be sacrificed. When the bits of wood detached by the rapid motion of the cylinder, had taken fire, an enormous pile, previously prepared to receive the body of the unfortunate victim, was kindled. The flames of the pile were seen from a great part of the valley of Mexico, on account of the height of the mountain on which this sanguinary rite was performed; and the people filled the air with joyful exclamations. All those who were not able to follow the procession, were stationed on the terraces of houses, or the tops of the *teocallis*, or the hills that arose in the middle of the lake; their eyes were fixed on the spot where the flame was to appear, a certain presage of the benevolence of the gods, and of the preservation of mankind during the course of a new cycle. Messengers posted at respective distances, holding branches of the wood of a very resinous pine carried the new fire from village to village, to the distance of fifteen or twenty leagues; it was deposited in every temple, whence it was distributed to every private dwelling. When the sun began to appear on the horizon, the acclamations redoubled. The procession returned to the city, and the people thought that they beheld their gods return to their sanctuaries. The women were now released from prison; every one put on new dresses, and every thing went on in its usual course." (Humb. Res. vol. i. p. 380.)

the world they held to be the fifth; and he was the object of their adoration.\* They spake of Tonacateuctli, the great father, and Cihuacohuatl, the great mother of mankind, *and her serpent*,† which was ultimately crushed by the mighty spirit Teotl; they taught that in the early ages, long before the Incas began to reign, the sea overflowed its banks, covered the whole continent with water, and drowned all the inhabitants except one family who were enclosed in a box.‡ After a confinement of some length,

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\* The Floridans worshipped the Sun in a deep cavern, under the form of a cone or phallus. (Ban. Myth. vol. i. p. 144.)

† Humb. Res. vol. i. p. 195.

‡ The cosmogony of the North American savages is thus given by Hennepin in his voyage to a country larger than Europe. "The world was created by a Spirit to which the Iroquois have given the name of Otkon, those of Virginia Okee, and other savages who inhabit the mouth of St. Lawrence's river, Atahauta, and that one Messou destroyed it after the flood. They tell us that as Messou was one day hunting, his dogs lost themselves in a great Lake; which happening to overflow, soon spread itself over all the earth. They add that by the help of some animals he restored the world. The savages that inhabit the head of St. Lawrence's river, and the Missisipi tell us, that a woman descended from heaven, and hovered some time in the air, seeking where to rest her foot; that the tortoise offered his back, which she accepted, and chose that place for her residence; that afterwards the filth of the sea gathered itself about the tortoise, and insensibly expanded itself to a great extent of ground. However, as this woman did not delight in solitude, a Spirit descended from above; who, finding her asleep, drew near to her; that the result of his approach was, her being with child; that she was delivered of two sons *who came out of her side*. When the children were grown up, they exercised themselves in hunting; and as one of them was a much more skilful hunter than the other, jealousy soon occasioned discord. They lived together in an irreconcilable hatred. The unskilful hunter, who was of a very savage temper, treated his brother so ill, as forced him to leave the earth, and withdraw to heaven. After he had thus withdrawn himself, the Spirit returned again to the woman, and from this second interview a daughter was born, *who is the grand parent*

they sent out birds, by which it was ascertained that the waters had subsided, for one of them brought back in its mouth, the branch of a tree; when they quitted their asylum and repeopled the earth. They inculcated the immortality of the soul, and worshipped a triad consisting of Vitzliputzli—Tlaloc—Tescalipuca. Then followed an account of their original population, which bears such a striking

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of the North Americans." (Rel. Cerem. of var. Nat. p. 298.) In commenting on the above legends, it will be needless to say that they bear a decided reference to the creation and the deluge. The learned Grotius tells us, (*De verit. l. i. s. 16.*) that "in many parts of America, is preserved the memory of the deluge, and the preservation of animals, particularly the raven and the dove." Messou and his dogs are but a transcript of Pwyll in the mysteries of Britain, (*supra* p. 173.) for dogs were a legitimate token of the diluvian celebrations; and it is remarkable how generally this belief has prevailed in every region of the world. The woman who descended from heaven resembles the Grecian Juno, (Yuneh) or the dove; and the Tortoise reminds us of the Courma Avater of the East, in which the same animal supports Vishnu on his back while the deluge is produced. The contact of the Spirit with the sleeping woman is an evident specimen of the confusion which pervades every idolatrous system. The act of creation is so intimately blended with the deluge as certainly to refer to the doctrine of an endless succession of worlds; for *destruction* was ever considered but as a necessary prelude to *reproduction*; and *creation* but the act of renewing matter which had been previously destroyed. The two sons thus begotten were the Cain and Abel of Moses; and perhaps the *manner* in which they were born, might have some indistinct reference to the creation or birth of Eve from the side of her husband. The second meeting of the Spirit and the woman produced a daughter, who corresponds with the Great Mother of the eastern world; and the repeopling of the earth by means of these infant deities was annually commemorated by a solemn sacrifice. The people assembled on a lake or river in innumerable canoes to witness the ceremony. A boy and girl of great beauty were produced by the priests, and after certain mysterious rites they were placed in a leaky boat and abandoned to the miserable fate of perishing in the waters. (Purch. Pilgr. b. viii. c. 13. Fab. Pag. Idol. vol. i. p. 271.)



analogy with the settling of the Israelites in the promised land, as to induce some authors to suspect that it proceeded from a tradition of the deliverance of that people from their Egyptian captivity, and their subsequent wanderings in the wilderness. A warlike tribe of Noah Americans, says the legend, under an experienced chief, and directed by the god Vitzliputzli, who, *holding in his hand a rod formed like a Serpent*,\* was seated in a square Ark,† made of reeds,‡ called the throne of the god,§ (tecicpalli) the four angles of which were surmounted by serpents' heads.¶ The ark was borne by four priests;¶ and thus protected, the people set out in quest of a settlement; assured by the god that they should conquer every enemy who might be rash enough to oppose their design.\*\* They marched and encamped by the direction of Vitzliputzli;†† who, during the continuance of an extended rest, revealed the mode of worship†† which was most acceptable to him; and dictated a code of laws to be used when they had

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\* The Rod of Moses was changed into a serpent. (Exod. iv. 8.)

† The Israelites were accompanied by an Ark, (Josh. iii. 1.) which was esteemed the throne of God. (Exod. xxv. 22. xl. 38. Psalm lxxxi. 1. Isai. xxxvi. 16.)

‡ Purch. Pilgr. b. viii. c. 10. § Humb. Res. vol. i. p. 216.

¶ These correspond with the horns of the Israelitish altar. (Exod. xxxviii. 2.)

¶ Vid. Deut. xi. 8. Josh. vi. 6.

\*\* "If thou shalt say in thine heart, These nations are more than I, how can I dispossess them? Thou shalt not be affrighted at them; for the Lord thy God is among you, a mighty God and terrible." (Deut. vii. 17, 21.)

†† Robertson. Amer. b. iv. s. 8. Vid. Exod. xl. 36.

‡‡ Exod. xxiv. 12.

taken possession of the land of promise; and also distinctly marked the place of their settlement to be *upon a lake*,\* abounding with the *lotos*,† on the borders of which they should find a figtree growing out of a rock, where was perched an eagle in the act of devouring its prey. In the midst of their encampments a tabernacle was erected, which contained an altar‡ for the reception of the sacred ark, on which their god was triumphantly seated. After a long and tedious expedition they arrived at the precise spot which had been pointed out, and finding the prescribed tokens, they built the city of Mexico on an island in the midst of the water;§ furnished it with a pyramidal temple,|| and soon became a populous and flourishing nation.

Their knowledge was entirely wrapped up in hieroglyphical symbols;¶ and they were acquainted with a most complete system of picture

\* The Mexican tradition of the deluge, and the building of a tower to reach the heavens, may be found in Signs and Symbols, (p. 90.)

† It will be altogether unnecessary here to point out the resemblance which the ark, the serpent-rod, the lotos, and the lake, bear to the rites of the eastern world. It will be apparent to the most casual reader of the preceding pages.

‡ Exod. xl. 2, 3.

§ Purch. Pilgr. b. viii. c. 10.

|| Ibid. b. ix. c. 9. Humb. Res. vol. i. p. 81.

¶ The Mexican temples were covered over with hieroglyphics sculptured in relief. Thus to express the rapid progress of *time* they introduced a *serpent*; for *suffering innocence* a *rabbit* was the symbol. Drawings of *feet* denoted a *public road*. A *living* man was represented by a human figure with small tongues painted near his mouth; a *dead* man had none of those appendages. To live is to speak, say they; and hence a volcano was symbolized by a cone with tongues over its summit, to denote *the mountain that speaks*, &c. (Vid. Humb. Res. vol. i. p. 140. Warb. Div. Leg. vol. ii. p. 87.)

writing,\* by the use of which they perpetuated their history, as well as their philosophy. Like all other early nations, they bore a particular affection for amulets, which were considered the habitation of benevolent spirits, whose intervention would preserve them from every species of calamity in this life; and convey them, after death, to a happy and flourishing country; blest with perpetual peace and plenty; abounding with game and fish; free from storms and tempests, blight and mildew, and all the terrible judgments inflicted on the wicked by the agency and wrath of the vindictive Tescalipuca.

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\* The first method of recording public events used by this people was by knots or quippus; (Marm. Incas. vol. i. p. 32.) but the imperfection of this system caused it soon to be abandoned, and hieroglyphics were introduced; and at the conquest of Cortes they formed an exclusive profession in which thousands of persons were employed. Their books were rolled in a zigzag form, and the paintings were executed on the folds. They had "real simple hieroglyphics for water, earth, air, wind, day, night, the middle of the night, speech, motion; they had also for numbers, for the days and the months of the solar year. These signs, added to the painting of an event, marked, in a very ingenious manner, whether the action passed during the day or night; the age of the persons they wished to represent; whether they had been conversing, and who among them had spoken most. We even find among the vestiges of that kind of hieroglyphics which is called *phonetic*, and which indicates relations, not with things but with the language spoken. Among semi-barbarous nations, the names of individuals, of cities and mountains, have generally some allusion to objects that strike the senses, such as the form of plants and animals, fire, air or earth. This circumstance has given the Aztec people the means of being able to write the names of cities and those of their sovereigns: The verbal translation of Axajacatl is, *face of water*; that of Ilhuicamina, *arrow which pierces the sky*; thus to represent the kings Monteucozoma Ilhuicamina and Axajacatl, the painter united the hieroglyphics of water and the sky to the figure of a head and of an arrow. In this manner the union of several simple hieroglyphics indicated compound names, and by signs which spoke at the same time to the eye and to the ear." (Humb. Res. vol. i. p. 168.)

## LECTURE IX.

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### CEREMONIES OF THE PERUVIANS.

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"THE Incas of Peru, boasted of their descent from the two great luminaries of heaven; or in other words, from Noah and the Ark, worshipped in conjunction with the Sun and Moon."\* The rites of initiation were essentially the same as those of other nations; varied indeed, in a succession of ages from the system of the original planters. They were said to have been introduced by Manco Capac and Mama Ocello,† who were descended from one of the persons

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\* Fab. Mys. Cab. c. 4. "They worshipped every object in nature from which they derived any advantage; mountains, the sources of rivers; rivers themselves, and the fountains which watered and fertilized the earth; the trees which afforded them fuel; those animals of a gentle and timid nature upon which they fed; the sea abounding with fish, and which they denominated their Nurse. But objects of terror had the most numerous votaries.—Whatever was hideous, or horrible, they converted to a god, as if man delighted to terrify himself. They worshipped the tyger, the lion, the vulture, and large snakes: they adored the elements, tempests, the winds, thunder, caverns and precipices; they prostrated themselves before torrents, the noise of which depressed them with fear; before gloomy forests, and at the foot of those dreadful volcanos, which cast forth upon them torrents of flame and rocks of fire." (Incas. vol. ii. p. 4, 5.)

† Abbé Raynal. Hist. Ind. vol. iii. p. 17. Garcil. b. i. c. 15. These personages were the Osiris and Isis, Bacchus and Rhea; Hu and Ceridwen, &c. of the old world.

saved at the deluge.\* They taught the natives to worship a god called Pacha-Camac; a name so venerable, that those who were entrusted with it, were bound by solemn oaths, never to expose it to profanation. They termed the Creator Viracocha,† which signifies, “the froth of the sea;” and the evil power Cupai.‡ They worshipped a Triad of deity, for Acosta says,§ they had an idol whom they called Tangatanga, which signifies, *One in Three, and Three in One;*|| and paid divine honours to the Sun¶ as the fountain

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\* They say also that Manco Capac was born from a Rock or Cave; (Purch. Pilgr. b. ix. c. 9.) but in all nations there was such an intimate connection between a Cave and the Ark, that the one was frequently mistaken for the other.

† To this god the father of a family would offer his son as a vicarious sacrifice to avert sickness from his family. (Acosta. p. 280.) He was also identified with the Sun. (Purch. b. ix. c. 10.)

‡ Cerem. of var. Nat. p. 329.

§ p. 412.

|| Faber, (Pag. Idol. vol. i. p. 269.) says they entertained a belief in two other triads. “The first consisted of Chuquilla—Catailla—Intylappa, or the father-thunder, the son-thunder, and the brother-thunder; the second of Apomti—Churunti—Intiquaoqui, the father-Sun, the son-Sun, and the brother-Sun.”

¶ “At Cusco was that wonderful temple of the sun, the beauty and riches whereof surpassed imagination.—I shall transcribe the description which one of their incas, called Garcilasso, has given us thereof. His words are as follow: ‘The high altar of this pompous edifice stood eastward; and the roof, which was made of timber, was thatched over, they having no tile or brick among them. The four walls of the temple, from the top downwards, were all covered over with plates of gold; and the ceiling was also of gold. On the high altar was the figure of the sun, represented on a gold plate, twice as thick as those which covered the walls. This figure, which was made of one continued piece, represented a round face, surrounded with rays and flames, in the same manner as our painters usually draw the sun. It was of so prodigious a breadth, that it almost covered one side of the wall, on which there was no other representation

of Light,\* and the parent of the Incas.†

On their great annual festival, which was held on the first day of the September moon, their secret Mysteries were celebrated, which they believed would convey a general lustration; cleanse the soul from all its impurities, and render the body healthy and less susceptible of disease. They prepared for this solemnity by a fast of four and twenty hours continuance; and then kneaded the purifying element; which was a sort of dough,‡ mixed with blood

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of any kind.—This was the only one the peruvians had, either in that or any other temple. On each side of the image of the sun, the several bodies of their deceased incas, or monarchs, were ranged in order, according to the course of their respective reigns, and so embalmed (the manner of which is not known to us) that they seemed to be alive. They were seated on thrones of gold; raised on plates of the same metal, with their faces looking towards the bottom of the temple.—This temple had several gates, which were all covered with plates of gold, the chief of which looked towards the north, as it still does to this day. Moreover, round the walls of this temple, on the outside, was a cornice of gold, in the shape of a crown, or garland, more than a yard broad. On one side of the temple was a cloister, built in a quadrangular form; and in its highest enclosure a garland of pure gold, an ell broad, like the above-mentioned. Round this cloister were five square pavilions, or houses, covered over in the shape of a pyramid. The first was built for the habitation of the moon, the sun's wife, and stood the nearest to the great chapel of the temple. The doors and enclosures of it were covered with silver plates; its white colour denoting that it was the apartment allotted to the moon, whose figure was represented like that of the sun; but with this difference, that it stood upon a silver plate, and was represented with a woman's face." (Univ. Dis. vol. i. p. 268; 269.)

\* Raynal. Hist. Ind. vol. iiii. p. 26.

† Marm. Incas. vol. ii. p. 46.

‡ "The night after the fast, they used to knead pieces or balls of a dough which they called cancu. They par-boiled these in earthen kettles, till such time as they were collected into one great lump. Of this they made two sorts, one of which was mixed with blood, which they drew from between the eye-brows and nostrils of young children." (Univ. Dis. vol. i. p. 271.)

and called Cancu.\* After washing their bodies, they anointed them with this dough, and fixed the remainder on the door of their habitation. Thus purified, the people watched the rising of the sun† with great emotion; and when his radiance burst upon their view, the eastern doors of the temple were expanded, and his image in burnished gold was illuminated with the blazing splendour of his beams. The whole multitude in devout prostration chanted the sacred hymn, led by the High Priest.‡ After this, the mild and equitable laws of Peru were rehearsed; and the Inca, with the chief officers of the realm, swore to administer justice with strict impartiality. A procession of young men and maidens succeeded, habited in white and spotless garments, and bearing garlands of flowers. These paraded round the temple until the Sun had attained his meridian height,§ when the Inca and High Priest offered up a solemn prayer to that deity. The consecrated Virgins then approached, and were presented to the Inca, and heard from the unpolluted

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\* How similar is this ceremony to a rite practised by the idolatrous Israelites when the fury of the Lord was ready to be poured upon them. "The children gather wood and the fathers kindle the fire, and the women knead the dough to make Cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger, saith the Lord." (Jer. vii. 18. see also xlv. 15—19.)

† The first dynasties of Incas were dignified with the names of the Sun and Moon. (Horn. de Orig. Gent. Amer. p. 105.)

‡ Marm. Incas. vol. i. p. 25—27.

§ "Upon twelve mountains that surrounded the city of Cusco, there were twelve stone columns, dedicated to the Sun, and answering to the twelve months of the year." (Fab. Pag. Idol. vol. iii. p. 230.)

lip of the High Priest, the awful denunciations attached to violated vows of perpetual celibacy.

Four Incas then made a progress through the city, armed in the day with lances richly adorned; and at night furnished with blazing torches.\* The inhabitants flocked around them, and hailed their arrival with loud and joyful acclamations; for this auspicious ceremony was believed to purge the city from all sorts of disease and calamity for the ensuing year. The lustration was closed with a grand procession to the temple of the Sun; where the secret rites were concluded by public sacrifices, accompanied with divination, which it was not lawful for the High Priest to reveal but to the Inca alone.†

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\* Univ. Dis. vol. i. p. 272.

† Marmontel has furnished a beautiful specimen of divination from the setting of the Sun after a public festival, which foretold the approach of the Spaniards. "The people and the grandees themselves waited in silence without the court. The king alone ascended the steps of the portico, where the High Priest was waiting for his sovereign, to whom alone the secrets of futurity were to be imparted.—The heaven was serene; the air calm and without vapours; and for the instant one might have taken the setting for the rising sun. On a sudden, however, from the bosom of the Pacific Ocean, there arises over the top of Mount Palmar, a cloud resembling a mass of bloody waves; an appearance which, on a solemnity like this, was looked upon as an omen of calamity. The High Priest shuddered at the sight; he comforted himself, however, with the hopes that before the sun should be quite gone down, these vapours would be dispersed. Instead of that they increase, they pile themselves one upon another in appearance like the tops of mountains, and as they ascend seem to brave the god as he approaches, and defy him to break the vast barrier they oppose to him. He descends with majesty, and summoning forth to him all his rays, he rushes on the purple flood; he opens through it many a flaming gulph; but then on a sudden the abyss is closed. Twenty times he shakes off, as many times he seems to sink under the burden. Overwhelmed awhile, then putting forth a few scattered rays, he expends the



The Peruvians, according to the testimony of Bartholomew Las Casas, were as innocent as lambs;\* and Columbus said in a Letter to the King of Spain, "I swear to your majesty, there is not in the world a people more gentle, or more inoffensive." The Inca was distinguished by the title of Whaccacuyas, the friend of the poor.

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whole remaining force of his enfeebled light, till at length, exhausted with the struggle, he remains deluged, as it were, in a sea of blood.—A phenomenon still more tremendous shewed itself in the sky. It was one of those luminaries which were thought to wander without a plan, before the piercing eye of Astronomy had traced them in their course through the immensity of space. A Comet, resembling a dragon vomiting forth fire, and whose flaming mane bristles round upon his head, advances from the east, as if he were flying after the sun. To the eyes of the people it appears but as a spark in the blue firmament: but the High Priest, more inquisitive, fancies he can distinguish all the lineaments of that portentous monster. He sees the flames issue out of his nostrils: he sees him flap his fiery wings: he sees his flaming eye-balls pursue the sun in his path from the zenith to the horizon, as if eager to get up with him and devour him. Disassembling, however, the terror which the prodigy had struck into his soul, 'Prince,' says the Pontiff to the King, 'follow me into the temple,' &c. &c." (*Marm. Incas. vol. i. p. 53, 54, &c.*)

\* Las Casas was however a partial judge, for Acosta tells us that they "sacrificed young children from foure or six yeares old unto tenne," in prodigious numbers to avert misfortune, and procure blessings. "They did likewise sacrifice virgins; and sometimes a sonne would be sacrificed to the Sunne for the life of the father." (*Hist. Ind. p. 380.*) Thus like the idolatrous Israelites of old, they sacrificed their sons and their daughters unto devils. (*Psalm cvi. 36.*)

## LECTURE X.

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### CONCLUSION.

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IN the composition of the preceding Lectures, no ceremonies have been inserted, but such as I had solid grounds for believing were actually in use amongst the people to whom they have been appropriated. I am apprehensive however, that other rites, besides those which I have enumerated, were also adopted, but not having the same weight of authority, I have reserved them for elucidation here.

Several circumstances recorded in our Scriptures are said to have been introduced into the mysteries of Greece and Rome, and much ingenuity has been displayed in their interpretation. The deliverance of the Israelites from their bondage in Egypt is one of these circumstances. In the *Dionysiaca*, the thyrsis or *Rod* of Bacchus was elevated, to perpetuate the remembrance of two remarkable miracles which the god was reputed to have performed with this all-powerful instrument. On one occasion\* he cast his rod upon the ground and it became a serpent;† and afterwards he struck the two rivers Orontes and Hydaspes‡ with it, and the

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\* Non. in *Dionys.* l. 25.

† Vid. *Exod.* iv. 3.

‡ Non. in *Dionys.* l. 23.

waters immediately receded,\* and he passed over dryshod. The assembly which celebrated these orgies, was composed of men, women, and children of all ranks, amongst whom, during the continuance of the festival, distinction was unknown.† This was intended to commemorate the manner of Israel's departing out of Egypt, accompanied by a mixed multitude from all the neighbouring nations.‡ During the initiations the purifying element was sometimes obtained by striking a rock with the magical rod.§ The Bacchæ crowned their heads with Serpents, and carried serpents in vases and baskets, in allusion, it is said, to the plague of fiery Serpents|| inflicted on the Israelites in the wilderness.¶ And it was asserted by the hierophant that all mankind were in *darkness*,\*\* except the initiated, who alone were irradiated with the beams of true and scientific *light*; referring, as some say, to the cloudy Pillar which enlightened and directed the Israelites, while it involved the Egyptian army in the shades of impenetrable darkness;†† and according to others, the doctrine was symbolical of the superior privileges enjoyed by the Israelites in the immediate presence, and under the protection of the divine Shekinah, while the nations around them were involved in the hideous darkness of idolatry.

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\* Vid. Exod. xiv. 16.

† Diod. Bibl. l. 4.

‡ Exod. xii. 38.

§ Eurip. et vid. Numb. xx. 11.

|| Vid. Signs and Symbols. lect. iii.

¶ Numb. xxi. 6.

\*\* Non. apud Boch. Can.

†† Exod. xiv. 20.

And in the Indian mysteries it is to be presumed that the candidate was made to personify the god Vishnu, and to perform his numerous Avatars; which, if my conjecture be correct, would produce the following ceremonies. He was plunged into the waters to represent the fish-god, who descended to the bottom of the ocean to recover the stolen Vedas.\* A heavy burden was placed on his back, and he was said to resemble a Tortoise supporting the earth.† He was instructed to descend

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\* This was called the Matse Avater, and contains an account of the general Deluge. Brahma having fallen asleep, the demon Hayagriva stole the Vedas, and swallowing them, retired to a secret place at the bottom of the sea. The sacred Books being lost, mankind soon fell into vice and wickedness, and becoming universally corrupt, the world was destroyed by a flood of waters, except a pious monarch with his family of seven persons, who were preserved in a vessel constructed under the direction of Vishnu. When the waters had attained their greatest elevation this god plunged into the ocean, attacked and slew the giant Hayagriva who was the cause of this great calamity, and recovered three of the books from the monster's belly, the fourth having been digested. Then emerging from the waves half man, half fish, he presented the Vedas to Brahma; and the earth resuming its former state was repopled by the eight persons who had been miraculously preserved. (Maur. Ind. Ant. vol. ii. p. 353.)

† This Avater was also a figurative account of the deluge. Satyavrata, a king of India, was instructed by a fish that in seven days the world would be inundated, but that a ship should be sent in which himself and his seven holy companions might be preserved. These persons accordingly entered the vessel, and the waters prevailed so extensively as to produce the entire destruction of all created matter. The Soors then held a consultation on the summit of mount Meru to discover the Amreeta, or water of immortality, allusive to the reanimation of nature; and learned that it could be produced only by the violent revolution of the mountain Mandar, which the Dewtaha found themselves unable to move. In despair they solicited the aid of Brahma and Vishnu; who, instructing them how to proceed, the serpent Vasookee wound the folds of his enormous body round the mountain like a cable, and Vishnu becoming

into a lower cavern on all fours, through a passage scarcely large enough to admit his body. Here he was received by an antagonist who offered him battle. A mimic conflict ensued in which the aspirant was victorious.\* While elated with this conquest, he was again attacked by a gigantic monster, whom, as the representative of Vishnu, he subdued.† He was then taught to take three steps at right angles, which referred to the fifth

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incarnate in the form of a Tortoise, took the mountain on his back. Thus loosened from its foundation, Indra began to whirl the mountain about with incessant motion, with the assistance of the Assoors, who were employed at the serpent's head, and the Soors, who were engaged at his tail. Soon the violence of the motion produced a stream of smoke, fire, and wind, which ascending in thick clouds replete with lightning, it began to rain furiously, while the roaring of the ocean was tremendous. The various productions of the waters were torn in pieces; the fruits of the earth were annihilated, and a raging fire spread destruction all around. At length a stream of the concocted juice of the dissolved matter ran down the mountain, mixed with molten gold, from whence the Soors obtained the water of immortality, or, in other words, the restoration of nature from the power of the triumphant waters. (Maur. Ind. Ant. vol. ii. p. 343.) Then the Soors and Assoors commenced a dreadful battle for the possession of this glorious water, which at length decided in favour of the Soors, and their opponents fled; some rushing headlong into the ocean, and others hiding themselves in the bowels of the earth. The mountain Mandar was then carefully replaced in its former station, and the waters retired to their primitive caverns and recesses. (Bhagvat. Geeta. p. 150.)

\* This was done to commemorate the third manifestation of Vishnu; who, in the shape of a Boar, penetrated through the earth, by means of his snout, in search of the monster Hiranyakshana, who had taken refuge in the lowest of the seven inferior worlds. The god found him out and slew him.

† Vishnu, in the form of an animal compounded of a man and a lion, attacked the brother of the former giant, who had received an assurance from Brahma that no being of any known form should have power to hurt him. To evince his contempt of the divinity, therefore, the giant dared

manifestation;\* and the remaining Avaters† involved him in a series of furious conflicts from which he seldom escaped without wounds and bruises; for to make him equal with the gods, it was necessary that he underwent the same trials, and exposed himself to similar dangers.

We have reason to believe that these, and perhaps still more terrific ceremonies were used by a people whose rigid penances‡ have excited the astonish-

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him to come forth from a marble pillar. The column immediately burst with a violent concussion, and Vishnu issuing forth in flaming fire, tore the giant in pieces, drank his blood, and decorated himself with his entrails as a trophy of victory.

\* As a diminutive Brahmin, Vishnu demanded of the impious tyrant Bali, who was a huge giant, as much ground for sacrifice as would suffice to place three feet on. The tyrant granted his demand, and Vishnu resuming his own form, with one foot covered the earth, with the other he filled all the space between earth and heaven, and with a third, which unexpectedly started from his belly, he crushed the monster's head, and hurled him down to the infernal regions.

† In the sixth manifestation, Vishnu, in the human form, encountered and destroyed whole hosts of giants and tyrants. The seventh Avater forms of itself a complete and voluminous Romance, of which Vishnu is the hero under the name of Rama, who is represented as a valiant and successful warrior. With the assistance of a vast army, composed of an incredible number of monkeys or satyrs led on in battle array, he accomplished so many wonderful adventures, that their recital actually fills several volumes. In the eighth Avater he slew a host of giants, armed only with an enormous Serpent; and in the ninth he transformed himself into a Type for the purpose of gratifying a criminal passion with a king's daughter. The Hindoos still expect a tenth Avater with the same impatience which the Jews manifest for their Messiah. Sir W. Jones informs us that this Avater "is expected to appear mounted (like the crowned Conqueror in the Apocalypse,) on a white horse, with a cimeter blazing like a comet, to mow down all incorrigible and impenitent offenders who shall then be on the earth." (*Asiat. Res.* vol. i. p. 236.)

‡ These penances were sometimes carried to such an excess by the mistaken zeal of the enthusiastic devotees, that in passing through the

ment of the world; for by such cruel and unnatural inflictions did they really believe that they were

concluding degrees of probation, acts of austerity are recorded, which appear to exceed the power of man to accomplish. One would bind his naked body for a long and stated period to a tree, and pass days and weeks without sustenance in the open air, exposed to the changes and vicissitudes of day and night, summer and winter. Another would resolve to fix his eyes steadfastly on the sun, until the burning orb had destroyed his power of vision. Others would stand, fixed and immovable, in a certain posture until their limbs became stiff and paralyzed;—or suspend themselves in exquisite agony from hooks pierced through the fleshy part of their backs, taking only such miserable nourishment as would preserve their lives from total extinction;—or place themselves in the sacred river as food for alligators;—or offer up in sacrifice their own flesh and blood;—or deliberately sear their arms, ears, or breast with the burning wick of a lamp;—or cast themselves from high and dangerous precipices;—or bury themselves in the eternal snow of Caucasus;—or expose their naked bodies to the flames, until the vital spark is exhausted. Widows would sacrifice themselves on their husband's funeral pile. Numbers would commit suicide in company by casting themselves under the heavy wheels of the accursed car of Jagannath. And all this was endured with a steady and undeviating fortitude, worthy of a better cause; and would exceed belief, were we not in possession of abundant evidence to authenticate the facts. The reward attached to the performance of these austerities, was, the favour and protection of the gods; (Vid. Blaquiére, in *Asiat. Res.* vol. v. p. 388.) and it is to be presumed that they were sometimes endured with a secret view of *enforcing the celestials to obey their commands*. I shall extend this Note by a few quotations from the Ramayana of Valmiki, which furnishes some stupendous instances of extraordinary austerity; in the language, it is true, of allegory, as far as the periods are concerned; and which will also prove that the devotee expects a return of celestial power from the gods, for the favours thus gratuitously conferred upon them;—first premising that sometimes the Indian year consisted only of a month, at others of a fortnight, and occasionally only a day. A pious ascetic is described “with uplifted arm, without support, without a helper, feeding on the air, and remaining for a full year, day and night on the tip of his great toe, upon the afflicted earth.” (Ramay. b. i. sec. 35.) Another “with uplifted arm, without support, fixed himself in one place like the stump of a tree, in the burning heat of summer, surrounded day and night by five fires; in the rainy season lying exposed underneath the cloudy canopy of heaven; and in

propitiating the deity, and absolutely doing him a service.

Such were the famous Mysteries of idolatry. I have designedly omitted to draw any formal comparison for the purpose of shewing what portion of true Masonry they retained amidst all their abominations, because the intelligent mason will not fail to discover the points of resemblance wherever they occur. It will be seen that every system of mystery

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the dewy season lying constantly in water." (Ramay. b. i. sec. 50.) A third desirous of surpassing all that had preceded him, vowed to *pass a thousand years without breathing or speaking*; the consequences of which were expected to throw all nature into confusion. "The chief of sages not having breathed for a thousand years; from the head of him thus suppressing his breath, arose a (luminous) smoke which illuminated and terrified the three worlds!" And the following were the anticipated results of these austerities. "Struck with consternation, and eclipsed by his splendours, the gods, the sages, &c. filled with guilty anguish, thus addressed the venerable sire of the gods;—the great sage, though allured and provoked by many temptations still continues his austerities. The smallest tincture of sin does not appear in him. If the desire of his mind be not granted, he will, by his austerities, destroy the universe. The extremities of the universe are in confusion; no one makes the least appearance. *The seas are agitated; all the mountains are falling; the earth trembles; the winds stir not. The universe is full of astonishment and perturbation. By the splendour of this Sage, is the Sun deprived of light; and he will bring on the universe destruction equal to the great conflagration.*" (Ramay. b. i. sec. 52.) The power actually acquired over the gods, by intense mortification and penance, is thus related in the same Poem. The ascetic Vishwa-mitra translated his friend Trishunkoo to heaven in an embodied state; but the gods ejected him thence, because he lay under the curse of his gooroo. The sage, highly offended at the presumption of the celestials, through the power of Bruhma-austerities, created an assembly of sages, and had already begun to form a new circle of gods. The existing deities, humbled by these formidable preparations, to exclude them from heaven, compromised the matter with Vishwa-mitra, and consented to receive Trishunkoo into their celestial abode. (Vid. Ramay. b. i. sec. 47. where this transaction is related at length.)



practised throughout the world has been applied to religion and the worship of the deity.\* How

\* I subjoin, without comment, the following observations of the learned and intelligent Faber on the *machinery* of the Apocalypse, which he thinks was borrowed from that of the mysteries. In this Book "we find the pure Church described as a woman clothed with the Sun and standing upon the crescent of the moon; while a corrupted Church is exhibited to us, both under the image of a female floating upon the surface of many waters, and under that of a harlot using a monstrous beast as her vehicle. The former of these women, when about to bring forth her first born, is attacked by a monstrous serpent, which spouts out against her offspring a deluge of water; but the earth opens its mouth and receives the mighty inundation into the central abyss. The latter of them under the mystic name of *the false prophet*, together with her bestial supporter, is said to be at length plunged alive into an infernal lake, burning with fire and brimstone.—I cannot but think it sufficiently clear, that the whole of this machinery is palpably diluvian; and I believe it to have been derived from that received imagery of the Patriarchal Church, which by a corrupted channel was admitted into paganism. It is impossible not to perceive, that the woman standing upon the crescent is the very figure of the Samian Juno or of the Egyptian Isis, who were represented in a precisely similar manner with reference to the lunar boat; that the attack upon the woman and her offspring by the deluging serpent, which is frustrated by the Earth's absorption of the waters, is perfectly analogous to the attack of the diluvian serpent Python or Typhon upon Latona and Horus, which is similarly frustrated by the destruction of that monster; and that the false church, bearing the name of *Mystery*, floating on the mighty waters, or riding on a terrific beast, and ultimately plunged into the infernal lake, exhibits the very same aspect as the Great Mother of paganism sailing over the ocean, riding on her usual vehicle the lion, venerated with certain appropriate Mysteries, and during the celebration of those Mysteries plunged into the waters of a sacred lake deemed the lake of Hades. I take it, that in the representation of the pure Church, *an ancient patriarchal scheme of symbolical machinery*, derived most plainly from the events of the deluge, and borrowed with the usual perverse misapplication by the contrivers of paganism, has been reclaimed to its proper use; while in the representation of the false Church, which under a new name, revived the old gentile demonolatry, the very imagery and language of the gentile hierophants has with singular propriety been studiously adopted. (Rev. xii. xvii. 1—5. xix. 20.) I need scarcely remark that I am speaking solely

diversified soever in other respects, this is a broad and distinguishing feature which undisguisedly

of the apocalyptic *machinery*: of this the origin will still be the same, however we may interpret the prophecies which are built upon it.—The whole machinery of the Apocalypse, from beginning to end, seems to me very plainly to have been borrowed from the machinery of the ancient Mysteries: and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum.—St. John himself is made to personate an *aspirant* about to be initiated; and accordingly the images presented to his mind's eye closely resemble the pageants of the Mysteries both in *their nature*, and in *order of succession*.—The prophet first beholds a *door opened* in the magnificent temple of heaven; and into this he is invited to enter by the voice of one, who plays the *hierophant*. Here he witnesses the unsealing of a *sacred book*; and forthwith he is appalled by a troop of *ghastly apparitions*, which flit in horrid succession before his eyes. Among these are pre-eminently conspicuous a *vast serpent*, the well known symbol of the Great Father; and two portentous *wild beasts*, which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Orgies which seemed to rise out of the ground, and with the polymorphic images of the principal hero god who was universally deemed the offspring of the sea.—Passing these terrific monsters in safety, the prophet, constantly attended by his angel-hierophant who acts the part of an interpreter, is conducted into the presence of a *female*, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the eyes of the aspirant Apuleius, this female divinity upborne upon the marine wild beast, appears to float upon the surface of many waters. She is said to be an *open and systematical harlot*; just as the Great Mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet; so this harlot is represented as intoxicating the kings of the earth with the *golden cup* of her prostitution. On her forehead the very name MYSTERY is inscribed; and the label teaches us, that in point of character, she is the *great universal mother* of idolatry.—The nature of this Mystery the *officiating hierophant* undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the Orgies. To the sea born great father was ascribed a threefold state; he lived, he died, and he revived: and these changes of condition were duly exhibited in the Mysteries. To the sea born wild beast is

pervades the whole. If the deities were false, the System was false also; and if the worship was directed to its pure fountain, the System remained pure and uncontaminated by error or delusion. Religion, so called, was the ostensible design of each; for however the world may have been infested and overrun by idolatry, it has suffered little from professed atheism. There is a principle implanted by his Creator in the heart of man, which prompts him to the belief and acknowledgment of a superior and superintending Providence, under whatever name he may have been personified; endowed with attributes of infinite knowledge and infinite power. Sophism cannot overwhelm it; philosophy cannot succeed in erasing it from the heart; it is engraven there in characters broad and deep, and spake the

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similarly ascribed a threefold state; he lives, he dies, and he revives. While dead, he lies floating on the mighty ocean, just like Horus, or Osiris, or Siva, or Vishnu; when he revives, again like those kindred deities, he emerges from the waves; and whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis, and the ten aboriginal patriarchs. Nor is this all: as the worshippers of the Great Father bore his special mark or stigma, and were distinguished by his name; so the worshippers of the maritime beast equally bear his mark, and are equally designated by his appellation.—At length however *the first or doleful part* of these sacred Mysteries draws to a close, and *the last or joyful part* is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful Lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the Orgies, he is introduced into a *splendidly illuminated region* expressly adorned with the characteristics of that *Paradise* which was the ultimate scope of the ancient aspirants; while, *without* the holy gate of admission, are the whole multitude of the profane, *dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth or maketh a lie.*" (Fab. Pag. Idol. vol. iii. p. 640—643.)

same language to the ignorant savage amidst trackless woods and barren wastes, and to the proud philosopher of antiquity, as it did to the learned Jew or the enlightened Christian. It displays a God of nature who loves virtue and abhors vice; and teaches man the doctrine of personal responsibility. And this is the extreme boundary of Natural Religion. It is Revelation which opens our eyes to futurity, directs us how to worship this omnipotent Being so as to attain the reward, and escape the punishment consequent on the deeds of humanity; and instructs us how to walk in that pure and perfect way which leads to eternal life.







